CHINA MISSION YEAR BOOK

1918

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THE CHINA MISSION YEAR BOOK 1918

(NINTH ANNUAL ISSUE)

Issued under arrangement between the Christian Literature Society for China and the China Continuation Committee under direction of the following Editorial Committee appointed by the China Continuation Committee

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PREFACE

IN Spite of civil war, flood, plague, famine and a world war, the Christian missionary work in China has continued and increased. This is the reason for another issue of the CHINA MISSION YEAR BOOK.

The BOOK aims to give some description of the background of the missionary effort, and therefore the articles on the political and economical development of the country have a place. Moreover, the facts described in these articles are also a help or hindrance to the progress of the missionary work. So also it was necessary that the BOOK should this year contain chapters on the great floods in North China and on the plague epidemic.

Each year it is planned that the BOOK shall contain one section which will be the distinctive feature of that issue. This year Part II is noteworthy as describing recent developments in ecclesiastical organization. Special mention might also be made of Part IV, which is a summary of the present situation as regards Christian Literature in China, and an indication of the large development anticipated in this department.

The arrangement of the contents of the BOOK follows the lines fixed in earlier years. The only exceptions to this are chapters XLIII and XLIV in Part VIII, which should have been placed in Parts III and IV, but to have done so would have delayed too much the publication of the whole BOOK.

The date of the publication of the BOOK has been deliberately changed from August to December. The period covered in each issue will be approximately from October to September of each year.

The number of pages this year is necessarily smaller than in previous years. Patriotic considerations have urged the conservation of paper here as well as in Western lands. The greatly increased cost of paper has also prompted this reduction in size in order that it might not be necessary to raise the price of the BOOK. However, no important topic has been omitted on this account. The reduction has been accomplished by holding very fast to the rule to admit no chapter which did not have a direct relation to the work of the past year. The chapter on "The Place of Woman in Protestant Missionary Work in China" is not an exception to this rule in a year when in many parts of the world the place of women has had much consideration. At such a time it is right to consider what women missionaries have done in China.

The China Continuation Committee is responsible for the CHINA MISSION YEAR BOOK only in that it appoints the Editorial Committee and the Editor. *When articles in the book are the expression of the policies or the views of the China Continuation Committee, this fact is made clear; in all other cases, the writer of the paper is alone responsible for the opinion expressed.*

To all the forty-two writers of these chapters, the editors would express their genuine appreciation of all their work. Many of these chapters contain the results of much research, and some of them of years of careful observation. It is the hearty coöperation of many busy workers that makes possible the publication of the YEAR BOOK. It would be invidious to mention a few where all have given of their best. Special acknowledgment, however, is due to the Rev. C. L. Boynton, who, as in previous years, has read all the proofs and is responsible for the typographical appearance of the book, as well as for the statistical tables. The Rev. M. T. Stauffer, Secretary of the Special Committee on Survey and Occupation, has prepared the charts, making graphic some of these statistics. The Index is also his work.

A. L. W.

December 24, 1918.

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PART I

THE GENERAL SITUATION IN CHINA

CHAPTER I

CONSTITUTIONAL DEVELOPMENT, 1917-1918

L. R. O. Bevan

Parliament and President vs Premier

The opening months of 1917 saw again the executive and the legislature in full conflict. As was recounted in the YEAR BOOK for last year the restored Parliament undertook the work of formulating the permanent Constitution, taking as its framework the instrument drafted by the committee that sat in the Temple of Heaven in 1913. Undeterred by the fate meted out to that Constitution by Yuan Shih-kai, the same Parliament with the same spirit again ranged itself against the executive. The fight, though the same fight that has been waged since the overthrow of the Manchus in 1912, set itself forth with an added complication. Li Yuan-hung, during his office as Vice President, though unable to declare himself openly opposed to the centralizing and autocratic policy of Yuan, had sympathized all along with the radical elements of the parliamentary body. He was distinctly hostile to the monarchical campaign and at Yuan's death became President, but with much sympathy for the views of the radical elements in the restored legislature. The linking up of the forces in the state was thus different, though the struggle was the same struggle. There was in effect Parliament and President arrayed together against the Prime Minister, Tuan Chi-jui, who was about to claim that the Cabinet under the leadership of the Premier was the real executive. Tuan was claiming that the President was little more than the mouthpiece of his ministers and that the Prime Minister was the real and responsible executive authority. Thus the field of strife was occupied by three protagonists, President, Cabinet, and Parliament, and

during the first half of 1917 the first and third of these contestants were allied against the second. Yuan had settled the problem in his own favour. He destroyed Parliament, regarding himself as the actual executive authority, and himself directed and controlled his own cabinet ministers. The mantle of Yuan fell on Tuan, and he determined to settle the relations between the executive and legislature, first, by relegating the President to a position of dignity indeed, but one only of nominal power, and, then, by a fitting adjustment of the clauses in the Constitution defining the connection between Parliament and the Cabinet, to set up a strong and comparatively independent group of ministers, under the leadership of an almost autocratic Premier.

Summary of Events in 1917

The short statement in the *Statesman's Year Book* for 1918 sums up the march of events as follows: "The year 1917 was marked by the continuation of the struggle between the legislature backed by Li Yuan-hung and the Cabinet of Tuan Chi-jui. The attempt to adopt a permanent constitution proved the occasion for irreconcilable disagreements; and though both parties favoured a breach with Germany, the time and method provided opportunities for a political crisis. Diplomatic relations with Germany were broken off in March. The question of the method of a declaration of war brought to a head the constitutional differences between Parliament and the Cabinet, ending in the dismissal of Tuan Chi-jui. A combination of the northern generals in support of Tuan's Constitution and war policies forced the President to dissolve Parliament in June. Chang Hsun, the military commander of the Yangtze provinces, offered mediation and came to Peking with considerable troops, where he immediately dominated the whole situation in the North, forcing the President to dissolve Parliament. In July he suddenly placed the Manchu ex-Emperor Hsuan Tung on the Dragon Throne and declared the restoration of the Ching Dynasty. This *coup d'état* provided Tuan Chi-jui with the opportunity of uniting the northern generals under his leadership for the restoration of the Republic. Tuan marched on Peking, and for ten days desultory

fighting took place between Tientsin and the capital. This short campaign concluded with a bombardment of Chang Hsun and his troops in Peking itself. The defeat of Chang Hsun, who himself escaped to a foreign legation, ended the Manchu restoration and brought Tuan back again to Peking as Premier, with Feng Kuo-chang as Acting President in the place of Li Yuan-hung, who had resigned. In the meantime, the radical party of the dissolved Parliament gathered in Canton, and under the leadership of Sun Yat-sen set up there an independent military government, and declared a state of war between the South and the North, claiming that it alone represented the constitutional government established by the Treaty of Nanking after the Revolution of 1911. Military operations have proceeded during the rest of the year."

Two Extremes

The period of 1917–1918 has thus been marked by violent action from the one side and from the other; and though each party in turn claims to be acting lawfully and within the terms of the Provisional Constitution, neither the one nor the other is able to present a case that is without flaw. Writing in last year's YEAR BOOK the author of this article concluded with these sentences: "A lasting settlement will be impossible unless both parties recognize the fact that there are two parties, the fact that there are different needs and different aspirations. Neither one party nor the other can permanently force its own extreme conception of the government ideal on its opponents. Neither the one extreme nor the other can justify itself so long as there exists the opposition that is strong enough to break down the particular system of government that has been set up." And the events of the past year have again shown the one party ranged against the other, holding views that refuse to be reconciled with some middle course.

The Fundamental Issue

The question of the declaration of war against Germany provided the opportunity to bring matters between the parliamentary party and the executive party, as they may be called, to a head. There was not, indeed, any considerable opposition to the policy of war, but the occasion provided

the opportunity to rally the opposed forces. Tuan, earlier in the year, attempting to establish his claim as the real executive as against the President, had virtually failed on the occasion of breaking off diplomatic relations with Germany; and now in the matter of a declaration of war, Parliament in its turn put forward its claim to the chief place in the State, and was able to postpone the declaration. Important as these political acts were, they were only indications of the fundamental struggle that was going on, whether Parliament should be above and controlling the actions of the Prime Minister and the Cabinet, or whether the Prime Minister as the real executive should establish himself free to act and largely uncontrolled by the legislature.

Parliament Challenged

The debates in Parliament during the second reading of the draft of the Constitution went steadily in the direction of removing the executive's checks and control over Parliament. A petition to the President at the end of May, 1917, in which the dissolution of Parliament was strongly urged, gave direct expression to the opinions which the executive party apparently held, with regard to the constitutional position and aims of the parliamentary party. It pointed out that the drafting committee of the Constitution, and Parliament itself during the second reading of the Constitution bill, had approved a number of articles that would leave the legislature, in all its relations to the executive, in a dominating position, and subject to practically no checks at all. The authors of this document put their case in the following words: "The despotism of Parliament is clear and pronounced. It is outrageous and seditious in the highest degree. The power of the members of Parliament is invested in them by the law. Now, if all resolutions passed by them be law, then they will be able to add to or reduce from law according to their wish. Parliament would then be little different from the ancient absolute monarchs who used to say 'my word is law.' Under such a system of government all the powers vested in the government and the judiciary would dwindle into nothing, and the appointment and dismissal of all officials of the government would be

made according to the caprice of the members of Parliament. Is it possible to achieve an efficient administration of government under such circumstances?—Such a constitution, which completely destroys the spirit of a responsible cabinet, will eventually make all the administrative and judicial officials both in and out of Peking slaves of the members of Parliament, in order to satisfy the selfish ambitions and lust of these despotic desperadoes."

The Executive a Military Party

This violent and uncompromising understanding of the aims of the other party, it is true, appears in a petition which was the work of a group of northern military generals, but they were at that time the voice of the executive party and they have continued during the past year to dominate the policies of that party. It is difficult to differentiate between the political party and its military supporters, and it is not to be wondered at that the parliamentary party judges its opponents by the words that proceed from those who are in effect its military masters. Thus though the petition was the utterance of leaders of sections of the army, it must not be forgotten that the executive party during all this time found its strength in the support of the military. History teaches that a political party which is in substance a military party will be generally opposed to the free growth of democratic institutions; but these are the conditions at the present time, they are the present factors in the actual situation, a part of the environment of constitutional development in this country, and must therefore be taken into consideration when the attempt is being made to find a political settlement.

Premier Dismissed

Parliament still had the support of the President, and he again and again avowed his intention of doing nothing that would be unconstitutional. Whether or not Tuan himself would have pressed to the end a dissolution of Parliament, his military friends at any rate were insistent that Li Yuan-hung should take this course. In support of this plan there was a gathering of the military clans, and it seemed as if once more the extreme views of the one party were to drive the other party to rattle its sword and to invoke the aid of gun

and bayonet. Li then took the step of dismissing Tuan from the office of Prime Minister and once again the two parties were at daggers drawn.

Chang Hsun Episode

Then followed the remarkable Chang Hsun episode. This may be dismissed in a few words, for it is an event really outside the course of constitutional development, though it directly led to the establishment of the two governments, one in Peking and one in Canton. Chang Hsun—the old Manchu leader, in command of a large army strategically posted across the Tsin Pu railway, often compared with the robber barons of medieval Europe, independent of control, undeniably ignorant of all questions of constitutional government, this rough soldier who understood nothing of parliaments and cabinets—was summoned to Peking to act as mediator, to find a *via media* that would reconcile the aspirations of extreme parliamentarians with the conservative estimate of government policies held by a reactionary executive. Chang Hsun forced the President to dissolve Parliament. He restored the young Manchu Emperor for a brief ten days to the throne. He fought and lost a short campaign against Tuan and the northern generals, who seized the opportunity to save the Republic, and unable to maintain his position he retired into the serenity and security of a foreign legation.

Its Permanent Results

The Chang Hsun episode, the midsummer madness as it was spoken of in the contemporary press, had some permanent results: Parliament was dissolved and its members scattered and were no longer in Peking; the President resigned and Feng Kuo-chang, the Vice President, assumed office as Acting President; Tuan Chi-jui was once more back in Peking, at any rate the *de facto* Prime Minister; and in its turn the executive party, with a section of the military behind it, again was the dominant factor in northern politics. Thus once more the pendulum had swung to the other extreme and there was the opportunity again to start afresh.

Opportunity for Reconciliation Lost

There was the opportunity for the coming together of the two parties. The leader of the executive party had been instrumental in restoring the Republic; he had come out

apparently as the sworn foe of autocratic monarchy; if it were possible to meet on a common ground this was a favourable time, but it would mean mutual concession and mutual trust, the one party foregoing the attempt to reach an immediate and an idealistic goal, the other confiding to a younger generation, a generation less experienced in the practical day by day conduct of political affairs, a fair share and control of the national administration. One cannot shut one's eyes to the fact that there are other motives working than those which are founded on a belief in the efficiency of this or that political theory. It is inevitable that selfish interests and lust for wealth and power have their share in the causes that have brought about change and interchange. But no one party has a monopoly of the unworthy, any more than one party has an exclusive claim to the spirit of patriotism and sacrifice that the country's welfare demands. But it would seem that the one party could only see the faults that were in the other, while the virtues that may have existed were mutually hidden from each other. On the one side the sentiments contained on the generals' petition to dissolve Parliament is characteristic of the views that the executive party took as to the motives and goal of the parliamentary party; while from the other side, as is witnessed by the public statements of their leaders, there was an unwillingness to credit the adversary with anything else than selfish greed for power. That there is ground for mistrust on either side is unfortunately true, but it is equally unfortunate that the fact is so often lost sight of, that there is room for honest difference of opinion as to the suitability and advisability of this or that political theory. And so again the opportunity was lost of finding a settlement.

Dissolved Parliament Meets in Canton

With such a background it was impossible that compromise could find a place within the finished picture. Kwangtung and Kwangsi, and later, Yunnan, declared strongly against the dissolution of Parliament, and a movement of determined opposition to Peking rapidly grew in strength, insistent to resist to the utmost the claim of the North to be the legal government of the Republic. The scattered

members of the dissolved Parliament gradually collected in Canton until there was a sufficient number to form a quorum, and there was set up a provisional government, the legislative portion of which claims to-day to be the only constitutional authority for the whole of China. The government thus formed in the South has refused to recognize the acts of the Peking Government as legal acts; it denies any legal standing to the legislative body that has been brought into existence in Peking; and it declines to recognize as constitutional the administrative acts of the Northern Government. There is in effect a separate and independent government administration with its present center in Canton, claiming to be, as far as is possible under the circumstances, the only legal inheritor of the powers of government as settled by the Provisional Constitution of 1912.

Manifesto of Southern Party

The course of the administration in the South has not run altogether smoothly. There have been rifts within the southern lute, and jealousies and contentious policies have weakened its action as against the North. Not until the summer of this year (1918) was there established what might be called a really united government of the South. A manifesto was issued during August which sets out the view of the constitutionalists. The controllers of the Southern Government styled themselves therein as the administrative directors of the reorganized government of the Republic of China. They are the authors of the manifesto; and they declare that they think it fitting and proper that a statement of the causes of the present civil war and the objects of the constitutionalist movement should be made to the foreign nations, allies and friends of the Chinese Republic. This document is too long to reproduce here, but it is well worth studying as an academic statement of what the parliamentary party maintains is its position and of the views that it holds with regard to the party of the North.

Position of Northern Party

The executive party functioning in Peking, with Feng Kuo-chang as Acting President and Tuan Chi-jui as Prime Minister, refused to meet its opponents with any compromise. The program

which was put forward and has been uncompromisingly carried out, started with the fundamental proposition that the old Parliament was dissolved and could no longer be recalled as the lawful Parliament of the Republic. It insisted further that the election laws and the law of the organization of Parliament, under which the old Parliament had been elected and had sat, were not suited for the country's requirements, and needed radical alteration. It put the blame for the lack of progress, the difficulties of administration, the spirit of unrest and disturbance, the failure of the legislative machine, the stagnation of trade and industry, all on the Parliament, which was accused of being selfish, unpatriotic and only desirous of wealth and power. It proposed that in the spirit of the Provisional Constitution a new national assembly should be called together to enact a new election law and a new law of organization of Parliament, whereby a Parliament suited to the conditions of the time and environment might be assembled at Peking, which should be the legislative organ of the government, and which should frame the permanent Constitution and perform the other functions that would be within its prerogatives under the original Nanking settlement.

A National Council Called

In pursuance of this policy a mandate was issued in October of last year for the calling together of a National Council to formulate the new election law, in order that a Parliament might be elected to function with the powers granted by the Provisional Constitution. Under this authority the provinces and dependencies of the Republic were instructed to elect or appoint representatives to meet in Peking as a National Council to draft an election law for the new Parliament and a law of organization for that body. The Peking Government has thus followed the example set by Yuan Shih-kai after he had brought about the practical dissolution of the first Parliament of the Republic. Just as he ignored the letter of the Provisional Constitution, maintaining that he was acting within constitutional limits if he started afresh in the spirit of that Constitution, so did the Peking Government during the autumn of 1917. The Provisional Constitution provided for a National Council which should

act temporarily as the legislative part of the government, having in addition the specific duty of enacting election laws and a law of organization for the future Parliament. This was done, but was done, so maintained the northern party, in such a manner as to create a legislative body entirely unsuited to the country's present circumstances. Therefore, it was urged, the only practical policy, and it would be a justifiable procedure, was again to assemble a National Council and begin anew the work of constitution making.

Meeting of the National Council

The National Council thus born met in Peking in November, 1917. The Acting President and the Prime Minister in their speeches at the opening of the Council recited that the Council was summoned to revise the law of the organization of Parliament and the election laws of the two houses, the Prime Minister declaring that the root of the trouble in the Republic was the imperfection of these two statutes. There was some uncertainty as to whether the Council should claim for itself general legislative powers, acting as Parliament and not merely confining its labours to the question of the reform of the election laws; but in due time it accepted the more limited scope for its activities, and restricted itself to the solution of the single problem for which it was specially convened. Without any considerable delay it produced an election law and a law for the organization of Parliament.

Provision for a New Parliament

The powers of the new Parliament are those granted in the Provisional Constitution to the original National Assembly. The duty of drafting a Constitution for the Republic is entrusted to a committee to be elected from the two houses, the final form to be given in joint meetings of the two houses. The constitution of the two Houses in outline follows the precedent of the first Parliament. The Senate represents the provinces—the House more directly the people. The number of members is considerably lessened in both of the houses and qualifications for the electors are higher and more restricted. As before, members are elected by a double election, provision being made for the filling of vacancies. Changes are generally only differences in

degree. The elections were proceeded with during the summer months and Parliament was opened in due form in September (1918).

Two Parliaments

The existence of two Parliaments, one in Peking and one in Canton, provides a curious and interesting situation. It is not that each claims to be the lawful authority for one of two separate states, for each one declares that it is the legal Parliament for the whole of the country. The situation is not by any means a simple one and the strict legal position is not easily stated. It is not to be expected that there is in China a judicial tribunal that would be allowed to decide between the competing claims, nor would the disputants be likely to abide by any decision that might be given. The writer does not pretend to offer an opinion, but it will be interesting to indicate possible lines of argument.

The Fundamental Question of Election Laws

If a strict interpretation of the exact words of the documents known as the Nanking settlement, or the Provisional Constitution, is to be assumed as the one and only legal foundation of the state since the fall of the Manchus, then it is hard to resist the conclusion that the present Parliament in Peking is not the legislature that was contemplated and provided for by the words of that document. It provided that an original National Assembly, gathered according to the terms of the Provisional Constitution, should enact election laws and a constitution for a Parliament to be assembled under these election laws, which Parliament should alone have the right and duty to produce a permanent Constitution. On this assumption, it is only the election laws by which that first Parliament, the remnant of which is now sitting in Canton, was elected, that are available for the election of a Parliament at the present day. And consequently any Parliament not elected under these particular election laws will be to-day an illegal assembly. Granted this strict and narrow interpretation, any other conclusion than that above would be difficult to find.

But granted that the document known as the Provisional Constitution is only an expression of principles accepted

at the Nanking settlement, and that the exact words are not sacramental, then it might be argued that a procedure, conforming to the fundamental principles as expressed in the Provisional Constitution, and following the directions there laid down, would be a legal and a constitutional procedure, when the action first taken under that document had proved itself unable to fit actual facts and existing national conditions. It might then be urged that, since the first attempt had failed and had led to continual strife and negation of all constructive progress, it would be justifiable and even constitutionally correct to proceed from the beginning and build afresh, so long as the procedure followed the principles laid down in the Provisional Constitution of the Nanking settlement. Thus, just as in 1912 a National Assembly was elected which enacted election laws and laws for the constitution of Parliament, so at this later date a new National Assembly might legally be called and it, in its turn, might enact election laws and the law of the constitution of Parliament by means of which a new Parliament might be elected which would function as a truly constitutional creation of the original Nanking settlement. With this wider view of the Provisional Constitution, arguments might be put forward supporting the legality of the present Peking Parliament and its claim to a lawful place in the state within the terms of the Provisional Constitution.

The Case for the Parliament in Canton

Turning to the Parliament that is sitting in Canton, it, in its turn, claims that it, and it alone, is the legal legislature representing the whole of China. The argument is that it was elected in 1913 under the election laws made by the original National Assembly and that it has not yet come to its legal termination. No one can doubt that in the beginning it was the constitutionally elected legislature of the Republic. The doubts that are thrown on its present claims to legality are, first, that it has been dissolved, and second, that by the efflux of time it has ceased to be a legal Parliament even if the dissolution was no dissolution at all. The constitutional term of Parliament is three years, and as more than three years has passed since its election or since

its opening it has ceased to exist. The reply from Canton is that it has not yet functioned for its full three years, and that it is still entitled to sit as the legal Parliament. More than three years have passed since its election, but it is urged that the periods of time during which it was not functioning must not reckon as part of its legal term, for during these seasons Parliament was suspended by illegal action, and the results of illegal action must not be accounted to the disfavour of those who are unlawfully affected. It is maintained that Yuan Shih-kai, by withdrawing the authority to sit, from the members of the Kuomintang or radical party, and in this way leaving Parliament without a quorum, practically brought about a dissolution, but an illegal dissolution; and that the actual dissolution by Li Yuan-hung in 1917 was an illegal and therefore an invalid act, since the Provisional Constitution provides no machinery and therefore gives no power to the President to dissolve Parliament. The argument is, shortly, that though five or six years have actually passed, Parliament has not yet actually sat for its term of three years, being prevented from so doing by the illegal acts first of Yuan and later by those of Li. The argument, of course, is founded on the principles that a wrongdoer cannot seek the assistance of the law to take advantage of this wrongdoing, and that the law is not to be evoked to the further detriment of one who has suffered by the illegal action of a wrongdoer. The position, however, is not so simple as it might seem. Is it logical to argue at one moment that a dissolution is illegal and therefore no dissolution, and then with the same breath to claim to remedy because there was a dissolution? And further, if within certain limits it is true that time will not be allowed to run against a plantiff when it is the wrongful act of a defendant that has set up the adverse conditions, this is a principle of private law, and it is doubtful whether it can be rightly applied in all questions of public law. A contract right is given to a party to a contract and any breach of his right is an injury to the party himself; but the term of Parliament is hardly a right created in the interest of the particular members of Parliament for the time being, it is rather a right in the interest of the state as

a whole. It is in the public interest that a Parliament should only sit for a certain term of years, and that after the expiration of a fixed number of years the people shall have the opportunity to express again their opinions on national affairs. The fact that the particular members of Parliament have not themselves sat for a certain period of time within the allotted three years, whatever the reason for their failure to do so, hardly affects the right of the people to give effect to their opinions at the stated intervals.

Compromise Demanded

A consideration of such arguments, and there are many others that might be advanced for and against the competing claims, indicates what a complicated matter the whole question is from the legal point of view. It is not easy to resist the conclusion that not much will be gained by insisting too strongly and too strictly on the legality of this and the illegality of that, the lawfulness of one and the lawlessness of the other. The whole situation is fluid, the conditions are so varied and the environment is so involved, that compromise of some kind is needed. Here indeed is a legal puzzle that will take some untangling. For twelve months there has been civil war. Waste of material, waste of money, and waste of human life, have been the outstanding features of the past year; and the two governments at the end of it seem further apart than ever. The whole situation cries out for compromise, if there is not to be some more drastic solution.

Difficulties Complicated by Military

Such is the *impasse* that has been reached in the constitutional development of the Republic. It needs no further labouring that the constitutional question, even if viewed solely from the academic side, is not easy of solution. The interests of the three parties, President, Cabinet, and Parliament, have in some way or other to be reconciled, and each given a share in the functions of government which will be at one and the same time efficient for the administration of the Republic and suitable for the national conditions. That a way has not yet been found is common knowledge; that a *modus vivendi* could be found, if the constitutional question could be left to its legitimate disputants, there can

be little doubt. A working compromise, though difficult, would not be impossible if the field were left to the proper adversaries. But as soon as the actual area of the conflict comes into view, there appears another disturbing factor. Everywhere there is the shadow of the military, indeed more than a shadow, for it is a dread actuality, and it is this menace that fatally complicates the whole situation. If the politicians could be left to themselves a solution might well be found; but behind them, and throughout the whole problem, are the practically independent generals with troops, that are loyal first to their leaders and only then to the state. This fourth factor of the problem, a factor which itself is composed of a number of independent and conflicting elements, is what makes the problem insoluble at the present time. The army may be a good servant, but it rarely proves itself a good master.

The Army Is China's Problem

Here, then, is the real present problem of the Republic, and until this military question has been solved there will be no solution to the constitutional question. No government can exist without the consent of the governed, that is, without the consent of that section of the governed which can make itself heard and felt. This is the explanation of the flow of telegrams away from and back to this or that center of government influence. A suggested policy dare not be put into operation unless a sufficient assent has been given by those who are able to resist it. In former times the memorials of viceroy, governor, official and censor told the Son of Heaven and his advisers what might safely be attempted. At the present day it is the circular telegram of the military leader that informs the government whether it can act in this way or that. Yuan Shih-kai must bear the responsibility of fastening on China this military incubus. He gained his ascendancy through the army, and only complete success would have justified his political action. Had he remained supreme and been able to keep within due bounds the instrument that he had created and used, there was the chance, and there is evidence that there was the intention, to introduce by gradual steps, and as circumstances permitted, real measures of constitutional

government. But the instrument broke up into a group of masters, and with Yuan's fall the opportunity fell to the military leader. First one and then another has seized the opportunity as the occasion was favourable, with the result that there has been an unbroken series of failures to reach a solution. Constitutional arrangements which do not suit this or that general have fallen through. In the north, the center, and the south, the political situation has been overshadowed and complicated and again and again made impossible because of the opposition and the action of a military leader and those who have rallied to his standard. Even should the legitimate political parties get together and devise some method of working in harmony, it would not be venturesome to expect that the military elements would quickly manifest themselves as a disruptive force and a hindrance to the smooth working of the political machine. This then is the problem of the coming year, to put the army in its proper place, and to clear the field for the legitimate contestants.

CHAPTER II

CHINA'S COMMERCIAL AND INDUSTRIAL PROGRESS AND PROSPECTS

Julean Arnold

China Awake

China is now awakened and at the dawn of what may prove to be the greatest industrial and commercial development the world has yet witnessed. It represents a quarter of the world's population on a continent which can boast of more than half of the human race, and holds or has access to an unlimited wealth of natural resources. When given the implements of modern civilization, the resultants of the brain power of the West and with the development of organization, China will, with the aid of the West, make wonderful achievements in commercial and industrial expansion.

Evidence of Progress

Although the more significant developments in China are the unseen, the changes in the hearts and minds of the people, yet we need not look far for substantial evidence of progress. Wonderful strides have been made during the past two decades.

Railways

Thirty years ago, it was practically impossible to lay a mile of railroad or open a mine anywhere in China without arousing opposition from a population steeped in superstition. The earth was considered by the masses as the abode of horrible monsters, and rails laid over it or mining shafts plunged into it would arouse these monsters and bring disaster to the dwellers thereon, or at least to the spirits of the departed whose graves must be molested in these operations. To-day China has six thousand five hundred miles of railways with an additional two thousand four hundred under

construction and the populace throughout the country from the officials and gentry down appreciate their value. The European War has temporarily arrested railway development in China, but concessions for the building of fourteen thousand miles had been granted prior to its outbreak and are only waiting its conclusion before work shall begin. China will require tens of thousands of miles and the millions of China are ready for them.

Hunan Minerals

Hunan in the heart of China was the last province to open its doors to foreign enterprise. It now commands 80% of the world's consumption of antimony. Besides antimony, coal, lead, tin, zinc, and very recently, wolframite, are appearing in the list of products exported from this province. As a result, smelters and modern manufacturing plants are springing up. Hunan is destined to a big future in the new industrial China. Modern buildings, brick, stone and cement, are already rising on the streets of Changsha. The city wall is being torn down to make room for a boulevard and miles of good roads are being built. A railroad connecting Changsha with Hankow has just been completed and soon the city is also to be joined with Canton on the south. The Pingsiang Collieries, the property of the greatest industrial organization in China, the Hanyehping Iron and Steel Company, are located in Hunan, and are turning out daily 3,000 tons of semi-anthracite coal and 1,500 tons of coke. Thousands are employed in these collieries, which now have the appearance of a western coal-mining and industrial center. Yet Hunan was a few years ago the seat of conservatism, the hermit province, and its people were intensely anti-foreign.

Coal

Although China still imports more coal than it exports, yet it possesses a wealth in coal deposits conservatively estimated at enough to supply the world's needs at the present rate of consumption of one billion tons a year, for one thousand years. China's present output worked by modern machinery and methods is about 10,000,000 tons a year and rapidly increasing. That of the United States, in 1880 was 60,000,000 and in 1917 nearly 700,000,000 tons. The

Kailan Mining Company in Chihli has a daily output of 14,500 tons. It will not be long before China supplies all her own needs and is an exporter of coal. China's iron mines are now producing about 500,000 tons of pig iron annually, with modern plants, and employing several tens of thousands of labourers. (The United States in 1880 produced 3,600,000 tons and in 1916, 30,000,000 tons.)

Mining Finances

In mining generally, the Chinese people are exhibiting an interest in working their ore deposits and are now receptive to overtures for financing and operating mining properties. China will require foreign capital in large measure to aid in the development of its mineral resources, but naturally wants it non-political in character.

Cotton Mills

Industrially, China has gone ahead during the past few years with remarkable strides. The pioneering stage in industrial developments requiring the introduction of machinery, the organization of labour and capital, the building up of an efficient business organization and the overcoming of the prejudices of a people steeped in conservatism, is everywhere an expensive one. Those who put up the first cotton mills in China found that it took years before these mills could be operated profitably even in a country where conditions seemed to be particularly favourable to the industry. Cheap raw materials, cheap and plentiful labour, and one of the biggest markets in the world for the manufactured products, offer to the cotton manufacturer in China especially good opportunities. Some mills have been paying dividends of twenty per cent on their capital, for a number of years, and the future of the industry is assured. China has now 1,300,000 spindles to Japan's 3,000,000, America's 32,000,000 and England's 50,000,000. It imported, during 1917, Taels 60,000,000 worth of cotton yarn. China has 5,000 machine looms to Japan's 24,000, and England's 800,000, although there are still tens of thousands of native hand looms in the country. It imports nearly Taels 100,000,000 worth of manufactured cotton goods each year. China produces less than 2,000,000 bales of cotton annually, compared to America's 13,000,000, yet the Chinese people are beginning

to realize that with improved seed, improved methods of cultivation, and more land put to cotton growing, they may double and treble their present production. Where on the face of the earth are bigger possibilities in the cotton industry than in China? The Japanese realize this, as they are buying up the Chinese mills as rapidly as Chinese companies will part with them, and the Chinese with capital are finding cotton manufacture a safe, sure, and profitable investment. Thus we are witnessing rapid developments in this industry and shall witness far greater developments in the future, for its success has now been fully demonstrated. Shanghai will soon be the Manchester of the East. It is now a question of securing the machinery for the mills and a greater supply of native grown cotton.

Silk

While cotton goods rank first in value in China's list of imports, silk stands first among its exports. During the year 1917, China's exports in silk amounted to Taels 106,000,000 (gold $112,000,000) which was 23% of its entire export trade. Although America is the world's largest importer of raw silk, taking $125,000,000 worth annually, yet it secures less than 25% of its import from China. A representative of the American Silk Association came to China during 1917 and spent six months in the country demonstrating to the silk producers and merchants, with moving picture films, illustrated lectures and Chinese printed literature, the changes necessary in the preparation of the raw silk to meet the requirements of the high speed American looms. The response of the Chinese silk interests is gratifying and substantial results may be expected. The International Committee for the Improvement of Sericulture in China, which has retained a French sericultural expert, and which, by scientific egg selection and distribution, is improving the quality and quantity of cocoons grown, is receiving the support of the Chinese, as evidenced by an appropriation of Taels 4,000 a month from the Central Government to aid its work. The University of Nanking instituted a special short term course in sericulture in 1917 in coöperation with the work of this committee. Sericultural schools are springing up in the silk producing sections of China. Steam silk filatures

have been increasing rapidly in China during recent years.

Flour Mills

The War has given an impetus to the flour milling industry in China. Prior thereto flour was one of the main items in America's export trade with China. The development of the flour milling industry on modern lines in China has been slow. The Chinese wheat grower, except in Manchuria, is a gardener rather than a farmer. This complicates the purchase of wheat by the mills, as it must go through many hands before it reaches them. Furthermore, wheat is produced, for the most part, in the non-rice-growing sections, where it is necessary to a great extent to depend upon transportation facilities other than waterways. Although labour and food are cheap in China, yet transportation of produce by cart, pack animal or coolie carrier is ten to fifteen times as expensive as rail transportation in the United States, where high-priced labour and food products obtain. With the development of railways and other modern means of transportation the flour milling industry will develop rapidly. The daily output of China's modern mills is estimated as follows:

Shanghai and vicinity,	20	mills,	10,500	barrels*
Manchuria	20	,,	10,000	,,
Hankow ,, ,,	6	,,	2,000	,,
Wusih ,, ,,	5	,,	3,800	,,
Others	17	,,	7,000	,,
Total	68		33,300	,,

These mills, it is estimated, use about 50,000,000 bushels of wheat annually. There are tens of thousands of household stone cereal grinders throughout China and hundreds of old style mill stones propelled by water wheels, especially in the great wheat sections of Shensi and Shansi provinces. It is difficult to estimate China's wheat production, but it would seem that the country must produce about 200,000,000 bushels a year, equivalent to about one-fifth of the production of the United States. It will probably not be many

* Four bags to a barrel.

years before China is able regularly to supply all its own needs in flour and have a surplus for export.

Bean Oil

Developments during the past decade have brought vegetable oils into a position of striking prominence in the commercial world. The War has greatly accentuated their importance. China has come to the front in the eyes of the commercial world because of her vast stores of vegetable oils, particularly soya bean oil, and with the result that its trade in these products has advanced tremendously. Fifteen years ago soya beans were almost unknown to the West. During 1917, China exported beans and bean products valued at Taels 63,000,000 (gold $64,000,000), including Taels 19,000,000 worth of soya bean oil. Thus in a very few years, an entirely new product in the list of China's exports achieved a position of commanding importance, now ranking next after silk. The bulk of soya bean oil is shipped to America where it is used mostly in the manufacture of soap. Modern machinery and equipment are being set up in various parts of China, principally in Manchuria, for the manufacture of the bean oil. In this connection may also be mentioned the activity in China in soap manufacture. China imported, during 1917, soap valued at Taels 3,000,000. Fifty soap factories have now been established in China, and with the wealth of vegetable oils which China possesses, the industry should develop into one of importance.

Other Vegetable Oils

China's total exports of vegetable oils for 1917 amounted in value to about Taels 30,000,000, including bean, peanut, wood, cotton seed, rape seed, sesamum seed and tea oils. The wood oil is mostly exported to the United States where it is used in the manufacture of varnish.

Eggs

In food products, China is assuming a position of increasing importance to foreign countries, which now take egg albumen, egg yolk, and fresh, preserved and frozen eggs to the value of Taels 12,000,000 a year. A few years ago, eggs in Shantung could be purchased, three for a copper cent, which then was less than a half cent gold. Now it is difficult to buy them one for a cent. While the raising of chickens is not a separate

industry in China, yet the eggs collected from the tens of millions of families which keep a few chickens amount to enormous quantities. At Shanghai and the cities of Yangtze valley generally, factories have been established for the manufacture of egg products. Large foreign cold storage plants have been established at Hankow, Nanking, Shanghai and Tsingtao, for the preparation of frozen eggs and egg products, and for the collection of wild ducks, geese, snipe, quail, partridges and deer in which China abounds, as also for mutton, beef, chickens, ducks and pork preparatory for shipment on refrigerator steamers. These products now aggregate four and five millions of taels a year in value in China's exports.

Sugar The sugar industry shows signs of development during the near future. In Fukien in place of the opium poppy which a few years ago was its most profitable crop, sugar cane is being planted and the Chinese capitalists are indicating an interest in modern sugar machinery. The lesson of Formosa, where Japanese interests have put upwards of fifty millions of yen in modern sugar mills, encourages the Fukien and Kwangtung people, where sugar cane can be grown to advantage, to evince an interest in the possibilities in this industry. In Manchuria, the South Manchurian Railway has erected a sugar refinery for beet sugar, putting ten millions of yen into the enterprise. Seeds are distributed to the farms free of charge and lottery tickets, which may command prizes up to $1,000, given to all who grow a certain amount of beets. This company contemplates using five hundred tons of beets a day.

Indigo Before the War, China imported German synthetic indigo and aniline dyes to the extent of Taels 12,000,000 a year. Now, vegetable indigo is being grown in large quantities in many sections of the country and other vegetable dyes are coming back into prominence, so much so that they are figuring in China's list of exports.

Tobacco Tobacco is becoming an industry of considerable dimensions in China. The British American Tobacco Company maintains several experimental stations under expert direction, gives seeds free to growers,

and teaches them the proper curing of the leaf. During 1917, China exported 10,000 tons of tobacco leaf and stalk and 5,000 tons of prepared tobacco. In this connection, the exportation of liquorice root is significant, for the trade is of recent development. China, during 1917, exported 15,000 tons, which goes to America for use as a sweetener in the manufacture of tobacco and chewing gum.

Electric Light and Telephone

Foreign missionaries came to China with the slogan "Let there be light." The big oil companies followed with the same slogan and later came the electric companies also with this slogan. To-day seventy Chinese cities boast of electric light plants and this is only the inception of electrical development in China. The great gorges of the upper Yangtze are capable of developing hundreds of horse power for industrial plants as are also other sources of power in China. Telephones are growing in popularity and many cities will be in the market for equipment in the near future. A contract is reported as closed by the Chinese military authorities with a British company for two hundred sets of wireless telephone installation.

Shipbuilding

China has suffered badly since the outbreak of the War on account of the lack of a merchant marine, whereas Japan owes much of its war prosperity to its preparedness in ships. Shipbuilding is gradually developing in China with small plants at Shanghai, Hongkong, and Hankow. The Kiangnan Dock and Engineering Works at Shanghai closed a contract in 1918 for the construction of 40,000 tons of ocean-going freighters for the United States Shipping Board and is arranging to contract for more after the conclusion of this order. The New Engineering and Shipbuilding Works, Shanghai, declared for 1917 a forty per cent dividend.

Roads

Good roads are very much needed throughout China especially in the North, away from the network of canals and waterways in the South. The cry for good roads is growing in popularity with the Chinese. Foochow, Canton, and Changsha, by building roads, have started a new era in the roadless South; other

cities are bound to follow. The American Red Cross recently turned over to the Peking authorities fifteen miles of good roads, part of a section built under its auspices in aid of the North China flood relief, the construction employing thousands of men made destitute by the floods. Forty miles of good roads have also been completed in the outlying sections west of Peking. The Chinese are constructing a road leading from Shanghai to Woosung, a distance of seventeen miles. With cheap labour and good materials, China can build roads economically. In the future, famine and flood relief should, as much as possible, take the form of donations for road construction, for there is no section of the country which is not in need of them.

City Building

China's important commercial cities will have to be rebuilt during the next decade or two. This is especially true of such cities as Shanghai, Canton, Hankow, Tientsin, and Changsha. Building activity is in progress in all these and in many other cities in China. In Shanghai, over 4,000 building permits were issued last year. Shanghai is the commercial metropolis of the Far East and is likely so to remain. It occupies a position of wonderful strategic commercial importance, being the gateway to the great Yangtze valley, probably the most populous river valley in the world. Plans are under way for the improvement of its shipping facilities which will readily permit ocean-going steamers to come up to Shanghai, although burdensome tonnage dues are still exacted at Shanghai on the trans-oceanic trade. It will probably not be many years before the entire stretch of seventeen miles between Shanghai and Woosung is one continuous city.

Shanghai Imports and Exports

Shanghai had a record year in trade during 1917 with gold $214,000,000 in imports and $201,000,000 in exports, a total of $415,000,000, or 40% of the entire foreign trade of China. The United States took $77,000,000 of Shanghai's exports, or more than those of Japan and Great Britain together, and its direct trade with China for 1917 was upwards of $100,000,000. When there is added to

this the indirect trade via Japan and Hongkong, the amount is considerably greater, and surpasses that of any other country.

Foreign Trade Conditions in 1917

China's record in its foreign trade for 1917 was the best ever made, in spite of many conditions militating against it. The internal troubles had a considerable effect, for millions of dollars worth of merchandise were held up in the country, as railways were often commandeered for the conveyance of troops and brigand bands prevented native goods, in some sections, getting into the channels of foreign trade. High Pacific freight rates, which ascended for export cargo from $20 00 to $60.00 (gold) a ton during the past year, naturally seriously affected trade. The currency and exchange situation were distinctly unfavourable during the year. Silver exchange experienced violent fluctuations. The tael value rose from gold $0.8175 in January, 1917, to gold $1.32 (3/5 to 5/5) in September, 1918, the highest rate in fifty years and 15% above the United States Government fixed silver rate. China's stocks of silver have been reduced, so that the local Shanghai banks have now an aggregate of probably no more than Taels 37,000,000 as compared with stocks of Taels 100,000,000 a few years ago. The situation in the interior is equally bad as very small stocks are carried there. Thus the country is being drained of its silver and heavy inroads have been made on its stocks of copper currency. Yet in spite of the phenomenal rise in the value of the silver dollar, which is now almost equal in value with the gold dollar, whereas in normal times it is equivalent to less than half its value, the silver dollar in China purchases less than it did three years ago, so that prices in gold may be double those of two years ago yet in silver be actually less. Thus China's export trade, which is financed abroad in gold, is seriously affected, as also are the remittances of Chinese emigrants abroad, which have been reduced by one half, and which in normal times are estimated at upwards of $30,000,000. But, in spite of these very serious handicaps, China's total foreign trade for the past year exceeded that of all other years on record and has increased tenfold as compared with the returns

for the year 1864. If China's foreign trade can go ahead even under these seemingly staggering handicaps, what might we expect when conditions improve in one or more of the unfavourable factors, which it seems they must in the near future?

China Receptive

The Chinese are receptive now to Western ideas and modern industrialism and the country is now, we believe, on the threshold of developments greater by far than any yet experienced.

Chinese Market

The New China will be in the market for practically everything the West will have to offer, but more especially for machinery, metal goods, building materials, railway, mining and shipbuilding equipment, heating and sanitary appliances, motors and motor cars, knitting machines and textile plants, needles, nails, hardware, electrical machinery and equipment, industrial plants of nearly every description, and in fact everything needed to transform the country into a modern industrial and commercial society.

Japan's Investment

Japan has witnessed a remarkable development as a result of the War, and has hundreds of millions now for investment in China. The Japanese Government, Japanese bankers, merchants, and others are putting money into enterprises of all sorts in China, more especially in developments in Manchuria.

China's Needs

There need be no international jealousies in the competition for the wonderful trade China will have to offer, as there will be room for all, as long as each is willing to play the game fairly and with decent consideration for the rights of all, including those of China. China needs help in reforming its currency, in building its railways, in developing its mineral wealth, in rebuilding its cities, in effecting an administrative system which will accord its people opportunities for industrial and commercial expansion under a system which guarantees to the individual the fruits of his legitimate labours, and in the giving to the masses the common school education essential

to the development of an enlightened public opinion. In a word, China needs foreign assistance in the development of its latent resources in men and materials. From this development will spring forth marvelous opportunities in trade, probably greater in extent than those offered elsewhere. A weak, dependent China will alone prove a menace to the civilized world. A strong, independent, self-reliant China possessed of ideals for which the Allied Nations are now fighting will prove a blessing to humanity.

CHAPTER III

LAWLESSNESS IN CHINA

Evan Morgan

Causes

This is not a record of the Civil War, but a survey of the prevalent lawlessness. But there is a clear connection. The causes of lawlessness are various, such as arise from local, geographical conditions; the temperament of the people, the intelligence, honesty and ability of officials account for much; also political machinations, the presence of soldiers, economics and the question of food are important factors. An interesting example in Anhwei bears on this, where the lawless acts of salt smuggling (*yen-fei*) eliminates other forms of *t'u fei*,* clearly showing that money is a potent factor. South of Hwaian there are "*yen-fei*" but few *t'u fei:* north of the city there are no *yen-fei* but *t'u fei;* these are generally soldiers, disbanded or otherwise.

General Survey

Disorder is not equally distributed. There are spots everywhere; purple patches here and there. In any survey it is difficult to arrive at the proper grey. Generally speaking the North is more lawless than the South. North Kiangsu is turbulent, the southern part of the province fairly free; Chihli is fairly peaceful and so is Shansi; Kansu seems quiet and prosperous, accounted for possibly by the Mohammedan factor. Szechwan, Shensi, Hunan, and Fukien are the worst centres; Peking is one of the reddest spots on the map; this must not be forgotten. Lawless persons are of various hues. There is universal suffering. Unrest, disturbances, highway robberies are rife, and the Honan experiences of child-snatching, attacks on farms and hamlets, open fighting in defence of hearth and home against attacks of marauders, is the too common experience. The spirit of lawlessness is general. Shanghai is not free of it, bad characters making frequent raids on

T'u fei means bandits.

shops and private houses; Sergeant Hamilton of the Municipal Police was killed by one of these robbers and Chinese have been murdered. In Canton a southern admiral was shot, and off the coast of Fukien Mr. Graham was murdered by pirates; ladies have been held for ransom; engineers taken captive; merchants and missionaries molested, one being killed. All points to the growing boldness of robbers. Provincial frontiers and marches offer great facilities for lawlessness. Added to the special occasion of the present time, it must be remembered that there is always a large floating population in China whose way of living is precarious. Nowhere are conditions normal. More particularly the conditions are as follows:

Yunnan — Little of actual unrest is reported, but the people suffer the buffeting of the soldier. Homes are entered and articles appropriated. Money is borrowed, furniture fancied. The soldiers carry on a friendly division of goods.

Kweichow — Kweichow is unsettled, robberies almost everywhere. At Chusan, bands of marauders harry the countryside. Mohammedans are reported to have a hand. Tengyueh is in a bad state. Civilians have armed in Pei-hsi-ning: but freebooters easily escape into the mountains. The Kweiyang and most main roads are permanently infested; Szenan in the northeast corner was captured by bandits.

Kwangsi — Kwangsi has received little publicity. Conditions seem to be improving through the enlistment of lawless bands into the army under the orders of Lu Yung-t'ing. The economic conditions are bad through over-population.

Kwangtung — Similar conditions exist here as in Kwangsi. Being the temporary seat of the Southern Government, where factions clash, and north and south parties strive, the position easily lends itself to lawless acts and disturbed conditions. Yeungkong was badly looted and the welfare of foreigners endangered, the primary cause being the enmity of north and south. Political contention encouraged every evil element in the community. Canton has been under bombardment and Swatow in trouble.

Fukien

Fighting began in South Fukien. For a long time it was confined to the vicinity of Chao-an (詔安) and it is only during the last four or five months that the strain of disturbed conditions has been felt over a wider area. Soldiers were brought down in considerable numbers to Amoy and the merchants compelled to loan funds to the Military Governor for their upkeep. As these northern troops were gradually sent inland terror took hold of the cities and towns. Business suffered and many fled to the mountains. Some places changed hands four or five times between the northern and southern forces, although not always with much fighting. Officials fled in terror when they suspected the approach of battle. This made the bandits bold. Travel everywhere became dangerous. The Rev. Frank Eckerson was shot and severely wounded on a trip in the Anki (安溪) region. In addition to highway robberies bandits found other means of filling their purses. Some posed as "People's army" and demanded large sums from shopkeepers for "the cause," causing further terror. In July the northern troops were driven out of practically all the territory southwest of Amoy and everywhere people suffered from the retreating northerners. In some cases the southern army plundered also. In a few instances the local ruffians went around boldly to clear up what goods were left. In the inland regions not only business suffered but in several places harvests remained ungathered. Some church property has been damaged by soldiers. In most cases Christians seem to have suffered only in loss of property, as we have heard of only one or two cases where they were shot. Where Chinese church leaders very manifestly espoused the cause of the South they have had difficulties. Amoy suffered little except rise in prices. Gunboats kept order.

Kiangsi

Kiangsi's sufferings are due mostly to the lawlessness of passing soldiers. The officials in particular have borne untold burdens at the hands of these troops. The presence of Chang Huai-chih, and the unfriendliness between him and the Tuchun account for much of the unrest.

Hunan

Hunan has been the center and focus of the North and South fighting. There has been an extraordinary mix up and kaleidoscopic surprises. The "business done" has been little, except the ruin wrought on the people. The districts round Chenchow are terrorized by bandits: the people of Kweiyang and adjacents parts being in constant alarm. The looting of villages is often with murder. One victim paying $300, all he had, for immunity, was murdered in the bargain. Want of arms often frustrated the organization of local militia. The *t'ufei* are generally well armed. They seem to have means of equipment. Yamen guards took part in looting an oil depot at T'ang Kiang. The British American Tobacco Company store in Changsha was attacked; hardly a house was unvisited in the countryside. The honour or women is never safe: these and children have suffered unspeakable horrors. Possibly soldiers in alliance with local blackguards are behind all the murder, rape, and robbery. Officials are often indifferent to the insulted law. Kwangsi hordes invaded the southern parts and created great terrors. The disturbances have dried the streams of pilgrims to the famous Nan-yoh-kao temple.

It is impossible to follow the depredations wrought by the armies and the blackguards that followed in their wake in detail. A few of the more glaring acts only are recorded after the flight of the Tuchun Tsan from Changsha. The night after the arrival of the northern general, Wu, some two hundred Hunanese rascals looted the best shops in the city. The city ot Pingkiang suffered terribly. The entry into the city of the northern soldiers was signalized by the immediate outbreak of utmost violence on the defenceless unoffending citizens. For the traditional "three days," the whole place was handed over to the soldiers to do what they listed. Every house in the city except three foreign houses and the foreign-built hospital of the Wesleyan Methodist Mission was utterly looted from door to door. The homes of Catholic priests, the rented house of one Methodist minister, the chapels and other buildings of the two churches, were treated just as were the homes of rich and poor alike. The slightest resistance met with instant shooting. The soldiers

were apparently indifferent whether their shots caused death or serious wounding. No one was allowed to be on the street so there was little possibility of flight. Each household was required not merely to look on, but to give help in the carrying away or destruction of their own household goods. One of the two priests was badly shot after having been robbed, as was also his brother priest, both Spaniards. One of the English missionary ladies had her rings torn from her fingers and was obliged to undo her wrist watch under threat of having her hand chopped off if she refused. General Chang Chin-yao, after the "three days," entered the city and spent some thirty-six hours amidst the sorry sights that were the only ones to be seen. He visited the unlooted mission premises and offered cash notes in local currency to the value of less than $100 to the wounded Spanish priest—an impertinence which was rejected with the scorn it deserved. No one was officially blamed, no one punished for the occurrences of the three previous days.

The troops moved on towards Changsha. Throughout a wide belt of country extending from the Hupeh borders to the capital, say one hundred miles from northeast to southwest and anywhere from five to twenty miles across, there is not a town or hamlet, hardly a house that has not been robbed. The lust and depravity with which the women folk have been treated has been incredible. That the northern troops should treat its own people and fellow nationals in the way they did is incredible. When they, the northern victors, re-entered Chuchow, a little town of no importance, they wiped it out. Not a house was left unburnt, not a man, woman or child who had failed to flee was left alive. And so it happened to Liling as the following account will show. After the northerners re-entered, it was treated the same way as Chuchow had been treated. The railway station and two of the foreign houses of the United Evangelical Mission were burnt. One of the missionaries was shot at his own door by a soldier standing in the compound. Every one was taken away from the city compound of the mission to the hospital compound which is on a suburban hill. After considerable trouble and delay,

the missionaries were allowed to interview the general in command who had his headquarters in a saloon carriage on the rails. He consented to a special train being got ready to carry to Changsha the remnant of living folk left in the city and suburbs: the railway staff, foreign and Chinese, the missionaries, the hospital staff and patients; the school staff and scholars; the church members—at least such of them as had been able to take refuge in the compound. When the train drew out of Liling with its freight of close on to six hundred there were no living beings left in the city except northern soldiers together with an old woman of seventy and her "natural" son who were discovered two days later hiding amidst the ruins of the mission compound.

The same terrible experience befell "Chang Lo Kai"—a small town on the Milo river, where the victorious northern soldiers again wreaked their wrath on innocent and defenceless persons. The northerners crossed the river and entered the completely shut up street. The first house happened to be a Methodist chapel. Knocking at the door, they were admitted by the preacher. He at once explained that this was a chapel and showed the soldier a proclamation issued by the brigadier-general of that very regiment naming this amongst other chapels as being a place that was to have protection. The proclamation was thrown to the ground and the preacher shot in the legs. Dragging himself with difficulty into his inner rooms, the wounded man was followed by the soldier who there gave him a fatal shot.

Economic conditions are in a deplorable state as may be gathered from the position of affairs in the provincial treasury. The provincial treasurer has recently run away from his post—and little wonder. A "hundred" cash note is valued at two copper cents; a tael note at five. Dollar notes are announced, by official proclamation, to be worth only one-third their face value, but it is difficult to purchase a silver dollar with five dollar notes. Except for the necessaries of daily life, trade is at an almost complete standstill. There is no forecast; no one knows what is likely to happen. Although the governor and many of the

officials smoke opium there is comparatively little recrudescence of the vice amongst the people generally.

Chekiang

The province of Chekiang has had no serious armed outbreak since that at Ningpo in the end of 1917. The governor is a northern man, and is strongly supported in Hangchow by troops favourable to Peking; but many in the province sympathize with the South.

Northern soldiers garrison these districts, while levies raised in them have been sent to Fukien to fight for the northern cause. At the recent elections for representatives to Peking and Hangchow, bribery was rampant. A further instance of lawlessness may be seen in the perfidy of the higher officials who endeavoured to defeat the ends of justice in the trial of the murderers of Mr. Graham. Now at the beginning of October the southern part of Chekiang is in suspense, expecting the entry of the victorious southern army through Fukien, also the arrival of a northern army to resist it.

Kiangsu

Kiangsu is bad in parts, especially the northern. Tsingkiangpu is a centre of lawlessness. There is grave unrest round Sutsien. Large bands roam and live on the country. The Bolshevist spirit is abroad. People who live in brick houses need levelling down to wattle and mud; so they say. Equality is made the excuse of iniquity. The countryside is suffering severely.

Anhwei

This province is peaceful in parts only. The movement of troops in the southern districts created disorder. These were overbearing to the people, and to the barrow and chair men that were commandeered. A levy for army transport was made on every household in the north, which created still greater trouble. Even the poor had to pay a few cents. There are many sporadic acts of robbery, but the police are indifferent. Many of the *t'u fei* are ex-soldiers and in league with the army. Often they act the part of political emissaries. They are brutal: burning farms and tying their victims naked to trees. A Christian barrowman they tied naked to his barrow. Many districts are in a disturbed state, Yingshanhsien being sacked by a large band of bandits. These

were possibly Anhwei soldiers, as they were well armed. Scamps form revolutionary branches, and under this specious banner carry on their nefarious deeds. The wealthy are decoyed. The army is an occasion of lawlessness if not of protection.

Honan

The disturbed parts of Honan are the Shantung-Kiangsu-Anhwei corner,—this is the worst,—the southwest section, west of Yencheng, the western part, on the route going into Shensi.

Wealthy farmers are coming to the cities to live so that in some of these districts the cities are congested. In the first district named, the brigands are oldtime soldiers, probably Chang Hsun's men, though there are also bands of local brigands. In the other districts, as far as one can tell, practically all are local men. Recently bands of bandits appeared north of the river, more particularly in five hsiens—Anyang, Tangyin, Neihwang, Linchang, Sunhsien. They swooped down on villages, robbing, kidnapping, stealing animals and clothing, and blackmailing persons. A few officials are on the alert; others slack, remaining thus more surely in office. The bands move from one county to another. They have abundance of money, arms and ammunition. The districts have tried to form a mutual protection guard, but this has not been effective.

Hupeh

Generally Hupeh has not many purple spots. The district of Kichow reports an attack by robbers: the flight of the magistrate, and the release of prisoners. The Three Cities have been protected by the northern soldiers, water and street police, special constables and so on. There have been sporadic disturbances and many minor robberies.

Shensi

Shensi has been divided into ten kingdoms; each under its own autocrat. They have won through the sacred names of democracy, but of the thing names only are known: the reality is absent. Terror and cruelty are rampant—with varieties and degrees, it is true. Property, except the soil which is safe, is insecure. Petty rulers are maintained in power by thousands of armed men, who derive their support from the districts they occupy. Communications except postal are suspended,

and commodities scarce (coal is $45 a ton in Sianfu, but the city is more or less besieged). Education and commerce are at a standstill.

It is pure calumny to say one party is constitutional, the other for the government. Huo Chien poses as the apostle of democracy; he is an arrant knave and robber, the despoiler of most towns in Shensi. The soldiers may be divided into three factions: (a) The governor's; (b) the anti-governor's, composed of five non-accordant parties; (c) neutral. Mutual jealousies are rife. An old politician is trying to unify what is torn into diverse factions. Such are the political conditions. Socially the whole province has suffered grievously; every corner is infested by so-called soldiers who demand toll, or become open and unabashed robbers. No road is safe: no village secure. Every town is subject to attack from these outlaws. Law has disappeared.

Szechwan

It is difficult to give an adequate survey of the chaotic conditions of this large province. Yunnanese and provincial troops create a desperate situation. Division of control is fruitful in strife and outlawry. The article in *China's Millions* about the sacking of Chengtu is too long to quote here.*

As to the rest we give a description of conditions in one part which will be fairly typical. This speaks of the Nanpu districts, where the state of brigandage is horrible; villages and towns being raided and scores of people being kidnapped for ransom. The climax of lawlessness, injustice and complicity of authorities seems to have come; and if not suppressed, it will brand the southern party with being one of the most barbaric forces that has ever existed. A resident says: "Brigands have long followed their own sweet will in these regions, without any opposition. They have long carried off helpless men, women and children, not only the wealthy but even the poor, demanding under penalty of torture or death ransoms, which in many cases, cannot be paid.

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*It is a historic document and may be found in Vol. 43, No. 12.

"More recently, the local authorities have been taking steps to enlist those brigands into the forces under their control; emissaries have been sent to 'welcome' them to the city, providing them with new military uniforms, promising official posts to their leaders and offering other inducements. These murderous brigands with hands stained with blood and hearts stamped with cruelty, in being welcomed into the city, have been allowed and encouraged to drag with them the victims of their cruelty, the poor wretches whom they had carried off for ransom, but where ransom is not yet paid.

"Quarters have been provided in the city for the brigands, and far away prison accommodation has been provided for the poor innocent country people—men, women and children —whom they have ruthlessly dragged off from their homes. On the very day that they were 'welcomed' into the city as soldiers, the brigands killed several inoffensive men who pleaded that their age made it impossible for them to carry the chairs or loads which they had been violently commandeered to carry.

"Lately a party of brigands raided Yuen-pa-tsi. At daybreak the next morning, twenty men armed with rifles passed here, escorting thirty-five poor captives, including one woman, who were being carried off to await ransom."

It is said that there are a score or so of these bands wandering about the neighbourhood under different leaders, numbering in all probably 1,000 men. Soldiers extort at city gates, leading to stoppage of supplies. The rich have soldiers quartered on them. The wealth of the land is being drained, $350,000 being extracted from one county alone. Robbers abound, even foreigners finding it safer to accept their compulsory escort for a fixed charge.

Shansi

This is one of the quiet provinces, but even here there have been pitched battles and villages annihilated. Eruptions from Shensi have caused trouble in the south and northwestern parts. But the *t'u fei* were dispersed by Shansi troops. Governor Yen has maintained general order and done remarkable constructive work.*

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* V. *North-China Daily News*, Sept. 27, 1918.

Highway robberies are common and serious. The police system is bad; deserters from the army, and the local militia often take a hand, and respectable village young men hold up travellers without being suspected.

The conditions in the *K'ou Wai*, Mongolia, are reported to be deplorable. *T'u fei* reign: crops are rotting in the fields: everything disorganized.

Shantung

Conditions here generally are unsettled. The Japanese do not seem to have done their best, within their sphere, to keep bandits in check. Foreigners have been waylaid and robbed. From Tsinan to Yangkiokow on the coast is a bad spot. This town has been attacked, and the house of the foreigner in charge of the Salt Gabelle seriously damaged. The soldiers who came to the rescue completed the looting. Robbers enter schools and carry off scholars for ransom: many schools have had to be closed. One of the pastors in the north was robbed, and his wife killed because she recognized the robbers. Cruel methods are employed to compel people to reveal hidden silver. A report from Techow is typical of others. It says: "We have just passed through the worst period that we have so far experienced. It is natural, of course, that in the hospital here we should see more of the worst aspects of the robbers' depredations, since we get a chance to treat so many of their pitiable victims. I speak feelingly this morning, having spent the greater part of the night operating on one of them in a desperate effort to save his life. Many people were burned by robbers, having first been tied up in their bedclothes, saturated with kerosene and set on fire. But now the variety of injury has changed, and for many months we have specialized on gunshot wounds; their work is deadly; the robbers do not now allow the relatives to carry the injured away from the spot where they are hurt. Those who do come are injured so frightfully that only three or four out of ten live to go home. Our evangelistic work has been seriously interfered with; renting a cart has been absolutely impossible. . . .

"You would doubtless also know that the local officials make no effort to remedy matters, probably because the whole political situation is so complicated that it is difficult

to know just where the dividing line is between politicians and brigands, or between troops and thieves."

The scourge shows no abatement. Nan I on the Tientsin-Pukow Railway has been sacked and the station burnt. Government soldiers do not interfere. The people are fleeing to the city. Old people flee to the fields to escape being burnt. The magistrate in Feicheng has fled. And all this near the central authority.

A faint sign of sanity returning to the government is discernible in the new mandates which dilate on the incompetency and corruption of civil officials, the imposition of heavy taxes resulting in the total neglect of all constructive measures and reducing the people to a state of abject misery. Therefore the governors are to exercise the utmost discernment in the appointment of the prefects who come nearest the people—only such as have the welfare of the people at heart should be chosen.

The prevalence of bandits and robbers has reached such a deplorable extent that even cities and towns have been sacked and means of intercourse stopped. There are disbanded troops with arms among the bandits. They terrorize the innocent and so on. The President expresses great surprise that the governors have allowed these things to go on. Suppress these gangs of bandits showing them no leniency and allowing them no respite until they are wholly exterminated. Is this an echo of King Arthur and his knight—a harbinger of better things for China?

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CHAPTER IV

THE NORTH CHINA FLOODS AND THEIR RELIEF, 1917-1918

J. B. Tayler

Origin of the Floods

The province of Chihli was visited in the summer of 1917 by the most disastrous flood experienced for generations. The spring had been unusually dry even for North China, and the spring crops had failed over large areas because of drought. In July the rains came and fell with exceptional violence in the west of the provinces. Paotingfu records, which are probably typical of that part, show a fall of sixteen inches for the month, and the August and September rains were also heavy.

This western portion of the province consists of hills which connect with the mountains of Shansi, in which most of the important rivers of Chihli take their rise. As is well known, these mountains are destitute of cover. Not only have they, in general, been denuded of forests, but even the turf is raked up by the roots to furnish fuel for the peasants. The result is that the hillsides are eroded with great rapidity; the heavier materials are deposited in the valleys and the waters enter the plain laden with extraordinary quantities of sand and silt.

Five of the largest of these rivers converge on Tientsin and enter the sea through the Hai Ho. The latter provides them with an entirely inadequate outlet, having only a capacity of thirty thousand cubic feet a second, while two of the five streams—the Yungting Ho and Putao Ho—are estimated each to have brought down two hundred thousand cubic feet per second during the freshets.

The dykes with which it has been sought to confine the rivers have resulted, because of the silt, in raising the rivers above the level of the flat plains through which they flow. And so, when they are taxed beyond their strength and burst, the waters spread unhindered over the plain.

In the neighbourhood of a break, and especially near the mountains in a strip of country on either side of the Peking-Hankow railway, the heavier particles of sand are deposited, ruining the land from an agricultural point of view.

Extent and Damage

It was near the hills, where the water came with a rush, that the largest loss of life occurred. Some thousands of persons are said to have perished. Crops were wholly or partially destroyed over an area of 12,000 square miles and about a million *chien* (rooms) of houses collapsed. The direct material loss caused by destruction cannot have been much less than $100,000,000, and the indirect losses are incalculable. The inhabitants of large districts were left without food or fuel, with insufficient shelter and with no support for themselves nor their animals, which had to be killed or sold for a song.

It is very difficult to form reliable estimates, but it is believed that between one and two million people lost both crops and houses and that a still larger number suffered considerably.

There is no space to describe in detail the state of the people when the terror of the waters came upon them, often in the darkness of the night—the general ruin and disorder, the dread of the floods and the robbers, the fears for loved ones cut off from one another, the despair of life itself; nor the outbreak of superstition—as when prominent generals in Tientsin publicly sacrificed to the Snake-god—nor the lawlessness, the feuds between villagers on opposite sides of rivers; the break-up of families, the sale or neglect of children and wives, the not infrequent suicides.

Nor can we stop to paint the dreary desolation and growing destitution as the small stocks of grain were exhausted and the people were left to face the severities of the North China winter without food or fuel. As the winter wore on, the condition of the people grew more pitiful with their increasing weakness. When work was found for them in the spring, a number of once robust men collapsed at the first attempt. As one of the relief workers wrote: "These people know how to suffer, and the fact that they do not

come out constantly pleading their case does not mean that all is well. They do not eat their last grain to-day and then sit down to wait for death. They increase the proportion of straw, leaves, and bark, until the grain is reduced perhaps to nothing. When death comes it is probably in more cases than we know definitely caused by starvation." At Tingchow Dr. Ingram, who went there to fight the plague, found consumption due to malnutrition carrying off more victims than the plague itself. Death from exposure was also frequent; in one village alone a spell of severe weather early in the winter caused six deaths.

Relief Agencies: Government

The severity and extent of the flood aroused prompt action and made a wide appeal. As soon as the magnitude of the disaster became apparent the Chinese Government appointed Mr. Hsiung Hsi-ling Director-General of Flood Relief and Conservancy. To his prestige and ability much of the success of the relief work is due. A loan of five million yen was made from the Japanese, while seven banks provided seven hundred thousand taels, and the Ministry of Finance granted a hundred thousand dollars. Of the Japanese loan eleven hundred thousand were said to have been deposited with the Mitsui Company for yarn to be used for the flood sufferers.

Of these amounts $1,907,496 was spent in winter relief, the majority of it through the Tsu Chen Chu (助賑局,) an organization uniting the gentry of the province and the metropolis. Their method was to divide the poor into three classes according to the degree of their destitution and to help each at the rate of $2, $1, and $0.50 per adult respectively. Over four hundred thousand dollars were spent in buying grain to be sold at a fixed official rate with a view to keeping down the price. Owing to the shortage of freight cars on the railways and other difficulties it was, however, impossible to keep down prices to any large extent. Other forms of help, such as the supply of seed grain, the loaning of capital on a small scale, the furnishing of clothing and provision of help in sanitation, were also employed by the government agents; while the

President of China and the Governor of Chihli have supported camps in Tientsin and the police of that city have been very active in relief work.

Voluntary Agencies

In addition to government funds, Mr. Hsiung has received large sums from private sources. By February, 1918, he had received more than $400,000 from Chinese Chambers of Commerce throughout the Far East and from individual subscribers. Some wealthy people, such as the family of the late Sheng Hsuan-huai and that of Mr. Tang Moo-fang, gave large sums which they expended through their own agents specially assigned to this work. Mr. Tang, who has distributed relief in Pahsien near Wenan, has recently handed over the balance of his funds to the North China Christian Relief Committee.

The Metropolitan Council

Mr. Hsiung has passed on a large part of the subscriptions that have come to him to the Metropolitan Union Flood Relief Council, which was formed to unite the chief agencies engaged in relief. He himself is chairman, and the Council contains representatives of the local and Shanghai Red Cross societies, and the American Red Cross, of Hongkong (the government of which gave $150,000), and of the missionary body, the Rev. G. L. Davis being the English Secretary. It is very gratifying to Protestant missionaries that the great bulk of the money handled by this Council has been expended through them. The Council has given grants for refuges in which the destitute have been brought together, housed, fed, if necessary clothed, and where possible given work; it has supplied funds also for "soup kitchens" at which gruel or grain has been distributed; it has provided grain for spring sowing; and it has made possible some large undertakings such as the Tientsin Christian Union Camp and the work shortly to be described which has been done in Anping and elsewhere.

Other Agencies

The American Red Cross, appealed to from Peking, sent G$125,000 which was used for two main purposes, the Red Cross camp at Tientsin and the road from Peking to Tungchow, which the Red Cross has constructed in coöperation with the Chinese

Government. The former housed, fed and clothed several thousand refugees under excellent sanitary conditions and supervision; the latter employed a large number of men from several of the flooded areas for many months. A further sum of $75,000 has since been offered for relief, at the discretion of Mr. Roger Greene, in connection with these floods; but at the moment of writing it is uncertain whether this will be used for dyke work or diverted to other more important needs.

The China Association took over and financed the camp started in Tientsin by the British Municipal Council, and also spent $22,500 in refuges and grain distribution in the Pahsien district, through Bishop Norris.

Christian Relief: Organization and Funds

The Christian community has been prominent all through in administering relief. When the floods came, extensive investigation was made and local efforts were started in various districts. These were later coördinated by the North China Christian Flood Relief Committee. A strong General Committee was formed with Sir John Jordan as Chairman and the Rev. W. P. Mills as General Secretary. The former supplied the first funds, entrusting the Committee with £10,000 contributed by the Governments of the Straits Settlements and the Federated Malay States. The work of this Committee through its Executive was various. It has helped to keep the needs of the flooded districts before the public; it has secured funds for the Christian workers, notably from the Metropolitan Council, from Mr. Hsiung and from the American Red Cross. Altogether more than a quarter of a million dollars have been obtained from these sources, in addition to over one hundred and fifty thousand dollars that the Committee has raised for its own purposes.

Early in 1918 an appeal was issued through the China Continuation Committee to the Christian Church throughout China, to which a very gratifying response has been made. Some $90,000 have already been received making, with a large gift of grain from Manchuria, over a hundred thousand dollars—an amount that reflects great credit on the Church and is an eloquent witness to its growth in ability to give and in Christian charity.

Staffing

An equally important activity has been the securing of workers for the administration of these funds. In most districts the local church has been able to furnish the help required, but in Tientsin, Wenan, Anping, and Paotingfu, large staffs have been required, totalling something like two hundred workers. Despite the short-handedness due to the war and the calls for plague service which came in the midst of the relief work, the missions, the Young Men's Christian Association and the Chinese Church have found the helpers needed. This has, however, only been possible because of the generous way in which missionaries in Manchuria and Shantung have come to the assistance of those in Chihli.

Tientsin Camp

In Tientsin the first work was that of sanitation, necessitated by the overcrowded condition of the unflooded parts of the city. The *magnum opus* of the Tientsin Christians was the camp which housed seven thousand people. Sanitation, policing, precautions against fire, were all provided for; but the great feature of this Christian camp was the prominence given to religious, educational, and industrial work. The success of the latter created a desire for a permanent industrial organization.

Anping and Paotingfu

In Anping, apart from three or four children's refuges, the main work has been a successful effort to evacuate several villages which were actually under water some feet deep. The inns in the city were secured, and accommodated some 700 refugees, while a matshed camp was formed which took 6,700 more. Relief is still being called for in this section because the Putao Ho is so silted up that it has again overflowed. Reference is made below to dyking done to save the villages; it remains to devise and carry out a plan for improving the river so as to put an end to the present intolerable conditions.

Excellent work has been done in the Paotingfu section, including very numerous refuges and some road making.

Wenan

Wenan *hsien* was the district where the distress due to the floods was from the first recognized as the most severe. It is enough to say that after a

year's interval four-fifths of the district is still under water. The Christian Committee undertook the burden of dealing with this district, and it has been their main care ever since January, 1918. A complete survey was the first thing to be carried through, so that the relief work might be wisely done. The work itself fell into two parts—one, opening and carrying on a large number of refuges and distributing vast quantities of grain; the other (of which more will be said below), dyke building. The work has only been made possible by the generous help given to the Committee by several missionaries and mission institutions. The Committee is now planning to carry on refuges and coal and grain distribution through the winter of 1918–1919. Mr. Hsiung has given a thousand tons of coal and four thousand *tan* of grain to help in this. More than 3500 men have been at work from this *hsien* on road and dyke repair, and it may be well at this point to speak of the dyke work generally.

Conservancy and Dyke Repair

The situation as regards conservancy is full of interest though the necessity for collecting data has made it impossible to carry out any large work up to the present. Tientsin has a Haiho Conservancy Commission, corresponding to that for the Whangpoo at Shanghai; and there is a River Board responsible for the inland waterways, with a *taoyin* over each river. Local officials have charge of the smaller dykes and streams that are not of sufficient importance to be placed under the control of these bodies.

When Mr. Hsiung was appointed Director of Conservancy he found himself confronted by a big and complex problem. There was not only the question of repairing the wholesale damage done to existing dykes by the floods, but there was a demand from a small commission of engineers got together by the Haiho Conservancy for some urgent improvement and for a comprehensive survey of the whole system as a step to the working out of a scheme for the scientific control of the entire group of rivers. On the other hand, Mr. Hsiung had no authority over the provincial organizations which still existed, and on whose coöperation he depended for the execution of all his plans.

The Commission

Under these circumstances, although a conference of engineers was called, no serious work was attempted in the autumn of 1917, before the winter rendered earthwork impossible. Early in the new year survey parties were organized under Mr. C. D. Jameson and sent to the districts where improvements were considered most urgent. Their report was sent in at the end of May. With the formation of the Commission for the Improvement of the River System of Chihli by the Chinese Government at the suggestion of the Diplomatic Body, the extension of this work was handed over to them. Mr. Hsiung is also President of this Commission, whose other members are technical experts from Shanghai, Tientsin and Peking. They have been provided with funds from the Salt Gabelle for the carrying out of the program outlined by the original Haiho Commission. Much of this work is already well in hand and the Commission is systematically collecting all the data necessary for the "grand scheme," a task that will probably take many years to accomplish.

The Commission has shown a sympathetic interest in the relief side of the conservancy work and is ready to use refugee labour on its dyke work wherever possible, while they have sent survey parties to points where the relief agencies have reported the need for emergency measures.

Dyke Repair

The repair of the existing dykes has not been entrusted to the Commission, but has been carried out by the old river Board. Mr. Hsiung has not felt that the money at his disposal was enough for the repair of all the local dykes. He has therefore encouraged the local officials with grants and left them to find what was still necessary, and has devoted his own attention to seeing to the repair of the *kuan ti*, or main dykes.

Work of Christian Committee

The North China Christian Flood Relief Committee has coöperated with both the local magistrates and with Mr. Hsiung in the improvement of both classes of dyke. In four *hsien* near Paotingfu they joined with the magistrates to re-dyke some tributaries of the Tach'ing Ho supplementing the local

contributions with $12,000 furnished by the American Red Cross. In Anping, where the Putao Ho overflowed again in the spring of 1918 owing to the silting up of its bed, the Christian Committee coöperated with the local people in dyking forty-two villages. Twenty-six miles of dyke were completed at an expenditure of only $15,000, supplied by the Metropolitan Council.

It was in their main field at Wenan, however, that this Committee did their chief piece of dyke work. Mr. Hsiung entrusted the Committee with fifty *li* of the important southern bank of the Tach'ing Ho. With the help of the Wenan Dyke Association, this work was done rapidly and efficiently. Just over two thousand of the flood refugees were employed. They were well fed while at their work, and their families were supplied with food in their homes by the Committee. When this length of dyke had been completed, two other sections, which were very difficult to repair, owing to the fact that the country on both sides was still under water and earth was difficult to get, were successfully undertaken by them at the urgent request of Mr. Hsiung, whose subordinates professed to be unable to overcome the difficulties involved.

The weeks after the dyke work done by the Christian Committee in the Wenan district had been completed, the water of the Tach'ing Ho was within two feet of the top of the embankments. The district was only saved from further serious flooding by the prompt and effective work of the Committee.

These several items of dyke building have been among the most satisfactory pieces of work undertaken by the Christian forces. Not only have the districts been benefited and the men assisted to help themselves, but in their association with the Christian leaders they have gained new ideas of corporate effort for the common good. In some cases factions have been reconciled and populations on opposite sides of a river whose interests conflict have been taught to consider one another's needs.

Colonization

The North China Christian Flood Relief Committee has also endeavoured to assist the Wenan district by a colonization scheme. Owing to the

plague the more easily reached lands outside the Great Wall in Chihli and Shansi could not be considered, and attention was turned to Manchuria. Professor Bailie of Nanking was generously set free for two years by his University, and a Colonization Association was formed at Kirin, including many of the leading people of the province. A grant of a tract of land covering three hundred and twenty square *li*, situated on the main road from Kirin to Omuhsien, has been made, and already some houses have been put up for the families of the first batch of colonists, while more artisans are being selected. Ground will be ploughed this fall, drains are being dug and roads improved, and in the winter, timber will be felled. The Committee hopes that this small beginning may eventually lead to large things.

The present situation is, on the whole, hopeful. The crops of 1918 have been unusually good throughout a large part of the provinces, and it is only in the two districts, Wenan and Anping, that there seems to be continued need. Meanwhile the Conservancy Commission is preparing its plans and we may hope that if no exceptional rains fall for the next few years, comprehensive improvements may be carried out in time to prevent another such catastrophe.

Conclusion

As a piece of Christian philanthropy the work done seems to have met with a large reward. The spirit of Christian service has been appreciated by large sections of the people, high and low, as never before, while the great evangelistic opportunity that has been presented has been made good use of. In some instances the people have gone away from the camps to their villages to hold informal services of their own, eager for further help in the Christian life. If the churches have strength to follow it up, much permanent good should result.

A note of the Christian work has been coöperation, and the Christian organizations have been able to work in harmony with various other agencies, even when these have been at loggerheads with one another.

Mr. Hsiung and many other Chinese of position have been impressed with the efficiency and devotion of the Christian works, and Mr. Hsiung is credited with the desire

to form a permanent relief organization for the whole country, to be ready for emergencies in any part of the country, and to see the Church strongly represented on this body. It is to be hoped that his plans may materialize and that through the China Continuation Committee the Christian body may be thus given a large opportunity of bearing witness to the fundamental duty of loving service from man to man.

CHAPTER V

THE CHINESE LABOURERS IN FRANCE AND Y.M.C.A. WORK FOR THEM

Dwight W. Edwards

Variety of Races in France To-day

France to-day gives one at first the impression of being a great anthropological museum where specimens of all the nations and races of the earth are brought together. Closer observation shows that these peoples—French, Belgian, British, American, Canadian, Australian, New Zealander, Portuguese, Italian, Spaniard, Tunisian, Algerian, Moroccan, Senegalese, Kaffir, Negro, Malgache, Hindu, Annamese, southern and northern Chinese—are a great coördinated machine working on a common task. It is a striking example of a common brotherhood and a forerunner of the new order of things. But it is of particular significance to Asia and Africa that their representatives in the task are drawn very largely from the ignorant masses of the population and have had very little touch with the things of the outside world. They have been taken from the narrow horizon of their remote villages and thrust right down in the greatest upheaval of history. The result of all this on these men and through them on their home lands is of international significance.

Number of Chinese

In this group the Chinese have a very honourable place. Somewhat under 100,000 are serving the British army in northern France, while about half that number are in the French service scattered widely from Brest to Marseilles and from Dunkerque to the Pyrenees. A small group of these latter have been procured from the French by the American army. They unload ships and cars, construct roads, dig railroads, work on defences, construct camps, and frequently are employed as skilled labour in factories, munition works, etc. In view of the tremendous demands of modern

warfare for labour this contribution to the war cannot be overestimated. China can well be proud of her part for it is appreciated by the fighting armies. It could be truthfully added that the whole western world is looking with envious eyes at China's supply of capable labour, and desires to have more of her help. A striking example of western appreciation was given by the awarding of the Distinguished Service Medal to two of these labourers by the British authorities. Their company was unexpectedly cut off from supplies by a German barrage and the two volunteered to go for rations, traversing the shelled region three times in doing so.

Facts About the Labourers

The personnel of the labourers varies considerably. They come largely from the provinces of Shantung, Chihli, Honan, and Anhwei, but Shanghai and Canton are represented by artisans, and many other provinces have a place. Most are of the farming and labouring classes, but not all. The presence of soldiers is manifest. Many are the anxious queries as to the whereabouts of Chang Hsun, showing the antecedents of the questioners, in spite of shaved heads. Many requests are made for military drill, and one company asked to be allowed to remain in the fighting area provided they were furnished with steel helmets. Thus equipped they were ready to brave anything. There are a few political refugees and some of education. A *hsiutsai* in one camp was unearthed and set to work teaching the others how to read. One was struck by a contrast in a camp in the French service. The French there had given up issuing uniforms and were giving money for clothes instead. There appeared at once the most striking differences, from labourers wearing dirty old French uniforms yellowed by the fumes of the powder factory to a few very neatly dressed in western clothes and looking as if they had just graduated from a university. Every camp has a few Protestant Christians and a larger group of Roman Catholics, particularly under the French. There are also some Mohammedans.

They Are Well Cared For

The labourers are uniformly well cared for by the officers in all of the services. The huts provided are always as good as those

for the troops and sometimes better. One such camp under the French had new brick buildings, electric lighted and steam heated. The training in cleanliness and order given in the British service is an education to the men themselves. The officers pointed with pride to the neat, carefully swept barracks, with each man's roll carefully put aside and no dirt to be seen. In another place there was a hot steam bath and showers which were insisted on twice a week. It was a satisfaction to see the men come in from work and rush for the wash basins and sit down for a good soaping of face, arms and chest before answering food call. Chinese coolies with shining, clean faces are a new thing under the sun.

Hospital Facilities

The British base hospital for Chinese with its two thousand beds is the pride of the service. Colonel Grey, formerly of the British Legation, Peking, is in charge and he is ably supported by a large number of men whose names are well known in China. Doctors Aspland, Stuckey, Peill, Wheeler, Edwards, Leggate and other missionaries are among them. It is strange that in spite of the careful examination given at enlistment, the open air work and good quarters, there are nearly one hundred and twenty cases of tuberculosis, fifty of insanity and some even of leprosy.

Strikes and Riots

While there is an unquestioned desire on the part of all authorities to be fair and generous in the treatment of the Chinese, misunderstandings are inevitable, and result in strikes and riots. Such have at times been suppressed by force and even resulted in loss of life. This constitutes perhaps the greatest problem in the use of these men. The problem is accentuated by the use of old non-commissioned officers to supervise work. An old army sergeant with practically no Chinese language and a group of Chinese coolies, is a combination that spells trouble. It frequently works out in mutual contempt, if not open warfare.

Means Taken to Overcome These

Here the British Government has been wise in selecting among the commissioned officers fifty or sixty missionaries who are sympathetic with and understand well the

Chinese. Fifteen captains are employed in travelling, settling such disputes and promoting better relationships. Twelve of these are missionaries. Their value to the service is inestimable. This group at every point seem to be the key in the procuring of efficient work and promoting good relation. The American Government in taking over Chinese made at first no such provision. Not having any one who knew anything of the Chinese language or nature an impossible situation at once developed. Matters would have become very strained had not Messrs. W. S. Elliott and Charles A. Leonard been sent there for Y.M.C.A. work. Their time at the start was almost entirely consumed in this work of mediating between officers and men. They rendered a service which was much appreciated by both. Later reports show that Chinese students in America have been employed as interpreters in this service.

Quality of Work Done

As to the efficiency of the work, the general opinion of those in authority is that the Chinese are well worth while, perhaps the best of all similar classes of labour, yet those who have known Chinese in China say that generally only about seventy-five per cent efficiency is obtained. This is not to be wondered at, for contract labour, where there is a daily wage and no incentive to good work except the fear of the dark room, can never produce the best in men. Among the men in the French service who get bonuses for good work and are thus able to make seven and eight francs a day, there is little trouble. These misunderstandings and strikes produce a dare-devil sulkiness which is very trying to those in immediate charge. One American lieutenant who had been labouring all day with his men after a strike said, "I wouldn't give fifteen cents for the whole Chinese nation." A French lieutenant remarked: "They are all parasites. They work when you look and stop when you don't." Our own observation at that point confirmed his statement. He certainly got a good round cursing from a labourer to whom he addressed a command. It was lucky for the labourer that the lieutenant didn't understand Chinese. On the other hand a British captain took great pride in the rapidity with which his company could unload a ship and was ready

to back them against any one. The attitude and method of the authorities in the handling of the men make all the difference in the world.

Value of Work Done

In general, it is safe to say that these men are making a valuable contribution to the cause in France and are doing a recognized good work. They on their part are receiving a very valuable training in discipline, in modern methods of labour, the use of machinery, and at the same time they have had their eyes opened to a host of new things which are in themselves an education. One cannot but feel, however, that there are a number of grave dangers in the situation.

Dangers

First, there is the danger that these men return morally worse for their contact with the West. One of the leading physicians in the British service said to me: "You are worth your weight in gold. These men are going down every day and they need the Y.M.C.A. work to counteract the evil influences that are preying on them. Don't wait on committees but get men. Six months from now will be too late."

Immorality and Gambling

A group of five hundred labourers sent to the American army from Marseilles brought a group of French women with them and were angry when these women were sent back by the authorities. They have money and the low women of France seem to approach them without restraint. Sordid love affairs ending in marriage are not unknown. One commander of the British corps told of his being pestered by a French woman desiring the release of one of his labourers whom she wished to marry. At times her husband accompanied her with the same request. A Y.M.C.A. secretary in another place read for a coolie a proposal for marriage from a girl, written in very poor French. Gambling is very prevalent. One man was found with ten thousand francs, the fruit of payday card playing.

Contempt for Western Civilization

Second, there is the danger that they return disgusted with, and contemptuous of, Christian civilization. A Chinese told a Y.M.C.A. secretary that before coming to

France he had heard that the French were civilized but, said he, "These people are not civilized." A Chinese under the American army had been buncoed out of ten francs by an American soldier and at the trial of the latter made a plea for clemency on the ground that the defendant had no bringing up and knew no better. Another in the same place was heard to remark, "Perhaps, after all, Americans are not all bad." Too often these impressions are gotten in situations such as I saw in a powder factory where a thousand Chinese were used. In the same compound with them were five hundred Portuguese labourers who were illiterate, dirty, and had drunken brawls in the neighbouring wine shops. Across the street was another compound where were quartered one hundred and fifty women munition workers who worked side by side with the Chinese in the factory. Some of these were refugees, but no small number were of very low class. Out of working hours, there was full liberty to both men and women and flirtations went on very openly. Some without question sold themselves to the Chinese. Again in this place there had been misunderstandings and mistreatment by the authorities, resulting in a meeting, with loss of life, before quiet was restored. France and the West have glorious sides, but of these the Orientals were ignorant, seeing only the worst and seamiest. What will be the effect if they bring back to China by their actions and words the only side of Western civilization they have seen and say this is the Christian West!

Misunderstand Principles at Stake in War

Thirdly, there is the danger that these men receive no understanding of the principles that are at stake in the war and look at it merely as a squabble between western nations where, at most, the territorial rights of one side or the other are at stake. Said one labourer, "America went into the war because the Crown Prince of the United States had become engaged to a princess of France." Very, very few have any idea of what this war means. Very few in China have such an idea, but it is very important that the issues of the war be understood by these men. If those who have

gone to France do not, it will be the harder to convince those at home.

Beginnings of Y.M.C.A. Work

In the fall of 1917, permission was given reluctantly by the authorities to start Y. M. C. A. work in the British and French Chinese Labour Corps as an experiment. It was looked at as probably nothing but an evangelizing scheme. The work, however, proved such a success, that by spring the two places had already expanded to forty-three,—forty in the British corps, two in the American and the one in the French,—and there was the demand for a rapid increase. It was felt that one hundred and eighteen new places should be added—sixty-six in the British army, two in the American and fifty in the French. For the forty-three places, there were only twenty Chinese-speaking workers. One hundred eighty-seven new men are needed. The British War Work Council and the International Committee of Young Men's Christian Associations of New York have promised to finance this scheme and about eighty of the workers will be procured through the home agencies. The remaining hundred are being sought in China.

Character of Work Done

Within the lines of communication, the Y.M.C.A. work is in fixed huts consisting of a large social and lecture hall, a small classroom and a canteen counter. In these is conducted a social, educational, physical and religious program. There is full swing to the religious side in the British and American armies but not in the French, where it is prohibited. The labourers are quite open to Bible classes and preaching. Mr. Elliot found that his whole audience wanted to be baptized at once after the first Sunday service, and the Roman Catholic interpreter urged the audience to become Protestant. However, the secret of such phenomenal success lay in the fact that Mr. Elliot was mediating between the labourers and the authorities in some important matters, a fact the significance of which he well appreciated. In the army areas the work is generally carried on in a tent, or even in an automobile truck, which can be shifted easily and accommodated to the movements of the companies.

Work in the French Corps

One should make mention of the work in the French Corps of a Chinese student from Columbia, Mr. Y. H. Si, who was set down alone in the powder factory described above to inaugurate this work. He has as yet very little equipment and a room that will hold only fifty men. But he has done much to meet the dangers outlined above. Arriving just after a riot, he set about to cultivate the friendship of the authorities and made a warm personal friend of the commander. Direct talks showed the authorities a better way of handling the men, with the consequence that relations were more harmonious. To the men he was a real friend. He turned the moving picture machine by the hour, he visited them in their barracks and hospitals, he greeted every one with a smile and a kind word, he admonished them regarding their moral dangers, and he opened up before them the fine side of French life. In short he became the dominant factor in the life of these men and was a great help in the interpretation of authorities to men and men to authorities. No wonder the commander wrote back to him, "I think much of the kind things you have done for my Chinese."

CHAPTER VI

THE OPIUM REVIVAL

Isaac Mason

The Motive

It had been, and still is, hoped that there might be no such thing as a revival of opium smoking and its attendant evils in China. But certain facts and tendencies show unmistakably that the last word has not yet been said on the eradication of this deeply-seated vice, and the subject is a very live one at this time of writing. There is no evidence of a great or popular craving for the use of opium, but what is so deplorable is that certain people seem prepared to foster and cater deliberately to this evil passion in order to get gain thereby, taking little account of the ruinous effects on individual lives, or on the national life, so long as temporary advantage results to those who would re-introduce the vice.

Cultivation of Poppy

Reports to the newspapers from correspondents in many parts of the country have told of the increase in planting of the poppy during the past year. At first the cultivation was carried on secretly, as the penalties are still nominally in force. It is to be feared that bribes have caused officialdom in some parts to use the blind eye and the deaf ear to infractions of the law. Recently, however, emboldened no doubt by certain doings in high official circles, both cultivators and local authorities have become more daring; the poppy flourishes openly, and in some places opium is recognized and made a source of revenue. From Peking it was written that "reports from the interior agree that smoking has not shown much increase, but the cultivation of the poppy is becoming general, and enormous quantities are being grown in Manchuria, Heilungkiang, Shensi and Yunnan, while morphine is being imported in vast quantities through Tairen." From Szechwan it is said, "To provide the sinews of war, the trade in opium is now legalized, and its importation and consumption recognized by the local authorities. In the Tachienlu district, it is estimated that the amount of opium consumed daily is over five hundred ounces."

Opium Trade

As the attitude toward opium in the interior has probably much to do with occurrences at Shanghai, it is desirable to give an account of what has been taking place, and for this purpose we cannot do better than draw upon the clear and reliable statements set forth at various times in the *North-China Daily News* and the *Far Eastern Review*. Incidentally it is interesting to observe the frank admission by these and other papers of the great harm caused by opium smoking, thus justifying the statements made by missionaries and others in past decades, for which they were ridiculed by the worse-informed or more partial press of other days.

Importation Ended

In keeping with the terms of an Anglo-Chinese agreement, signed in 1907, the legitimate foreign opium trade in China and the legitimate Chinese cultivation of opium came to an end on March 31, 1917. The thorough eradication of opium growing and selling by the Chinese was truly a remarkable achievement and was an eloquent testimonial to the sincere and passionate desire of a very large part of the Chinese people to do away with the use of a drug which was undermining, beyond all cavil and quibbling, the moral fibre of the whole Chinese people, and in some districts lowering the physical and mental stamina of the masses. So many organizations, both in China and abroad, have been working against opium for a generation or more, that world-wide satisfaction was expressed when the trade came to an end last year, and China's reputation was greatly enhanced in all countries.

Sale of Residue Stock

When the opium trade was officially closed last year an effort was made by a group of Chinese officials to persuade the Government to purchase from the Opium Combine the residue of opium stocks, being 1,576 chests of opium still held in bond by the Chinese Maritime Customs. It was suggested that the opium could be used to a beneficent purpose if it were manufactured into pills and administered to opium smokers in opium refuges. A little investigation revealed the fact that the plan was designed to net a large profit to an official clique, so the whole proposal was held up to ridicule and execration in the native press and in Parliament, and the Government was instructed to cancel the bargain which Vice President Feng Kuo-chang's representative had already signed.

To a Syndicate

But the project was not abandoned by those who stood to profit thereby, and it is stated that the stock of opium in bond has now been purchased by representatives of the Chinese

Government. According to the *North-China Daily News*, an official from the Ministry of Finance, representing the Government, signed an agreement with the Opium Combine in Shanghai, June 11, 1918, in which the Government pledged itself to relieve the Combine of the 1,576 chests of Indian opium, paying Tls. 6,200 per chest, the total to be discharged by a deposit with the Combine of Chinese Government bonds, bearing six per cent interest, and being redeemable in ten years. A few days later it was reported that the Chinese Government had entered into an agreement with a new Chinese opium syndicate, composed of prominent Peking officials and of Cantonese opium merchants, by which the 1,576 chests of opium were turned over to the syndicate at Tls. 8,000 per chest, together with a license to dispose of the drug in the two provinces of Kiangsu and Kiangsi. This agreement is said to have been signed in Peking, June 14, and at the same time it was announced that Nanking would be the Syndicate's business headquarters. The Shanghai paper also reported that the new Opium Syndicate had, when the agreement was signed in Peking, paid the Chinese Government $5,000,000 bargain money, which is something more than the profit which the Government stands to make out of the deal.

Personnel of Syndicate

There seems to be little doubt that the personnel of the new Opium Syndicate is almost identical with the personnel of the present Government in Peking; so much odium attaches to the whole transaction that it is realized at once that nearly every one in the Government must have had a share in the planning of the deal or there would have been strong opposition on either selfish or unselfish grounds.

Effects of Opium

It seems scarcely necessary to comment upon the character of this purchase. The evil effects of the use of opium as a drug are fairly well known throughout all countries and have been particularly obvious to all residents in China. A generation ago a good deal of sophistry was aired abroad and elaborate medical reports were drawn up to prove that opium had no injurious effects upon the physical, mental or moral well-being of the Oriental. Such criminal rubbish as this was always combated by missionaries in the Orient, by honest medical men resident in China, and by all foreigners who had come into intimate enough touch with any one opium case to trace its history and mark the effect which the drug had upon the individual. The International Opium Commission, which met in 1909 at the

instance of the American Government, brought forward evidence and testimony which effectually silenced the quibblers, and since then the iniquity of the opium traffic has been universally conceded."

Popular Opposition

The opposition of many Chinese to the vicious use of opium is a well-known matter of history. The coöperation of all classes in the ten years' effort to banish the evil from the land has evidenced the very general desire to be permanently rid of opium. Fines and executions have been used in the process of abolition, and these have been submitted to without disorder because the moral sense of the people agreed with the policy of suppression, however disagreeable to individuals it might be. But those who have suffered by the rigour of the law, as well as those who have conscientiously discharged their duties during the suppression period must have their sense of justice outraged when unscrupulous men revive the trade and all its attendant evils, for their own selfish interests.

The Revival not Limited as to Place or Time

If a syndicate licensed by the Chinese Government can renew the opium trade in the face of public opinion, there is no reason to believe that it will be limited to any particular province or that it will come to an end again when the limited stock of Indian opium now in bond is sold out. From the latest information it would appear that there can be no doubt that the revival of opium culture and of the sale of opium in China is a deliberate and carefully meditated scheme of the central Chinese Government, and the officials of many provinces have been taken into the Government's confidence and have been encouraging the replanting of opium in connivance with Peking. There is unfortunately no longer any reason to doubt that the Government has bought the Combine's opium with the deliberate purpose of setting up a semi-official clique in the opium business, or that it has been quietly relaxing its control of opium culture in the provinces so that when the stock of imported opium is exhausted, the dealers, who will pay heavily for their official license, will have fresh stock to draw upon and also that the Government and its dependents will have something to tax. The opium purchase deal has served to concentrate attention upon local opium culture and has brought to light the fact that opium is not only being grown in remote provinces and in out-of-the-way places, but that poppies are even now in bloom in Chihli province within eighty miles of Peking, and that the culture there is netting the resident magistrate a handsome income, by imposing a tax of about $180 an acre upon opium land.

Attitude of British Government

It was reported that the Opium Combine claimed to have the support of the British Legation in their plea for an extension of time after March 31, 1917, and also for the sale of the stock to the Chinese officials who negotiated the recent agreement. The British Legation had nothing to do with these transactions, and a statement made in the House of Commons by the Foreign Secretary on June 21 clearly showed the attitude of the British Government toward the subject. It was said:

The Government had not participated in or given any official countenance to the negotiations leading to the agreement between the Chinese Government and the Opium Combine, but as the stocks mentioned were imported into China under the 1911 agreement, the British Government was unable to prevent the conclusion of this private transaction. As the importation of certificated Indian opium into China ceased to be legal with the expiration of the 1911 agreement, the Government had no reason to fear a revival of the Indo-Chinese opium traffic.

No Excuse

The principals concerned in the recent opium deal make specious attempts to justify their action or to give apologies and excuses, but as the *Far Eastern Review* says:

No amount of apology will clear either the opium merchants or the official speculators of the direct charge of reintroducing opium in China, and no amount of sophistry can persuade either the Chinese or the foreign public that the recent deal is anything other than a complete negation of all the steps taken during the last generation for the suppression of opium.

Anti-Opium Movements Reviving

It is not easy to focus public opinion in China, but there are many evidences that people are troubled at the prospect of a revival of opium smoking, and strong condemnation of the so-called "Opium Deal" has been expressed in many places. Anti-opium movements have been started, and telegrams and letters have been sent to the Government from public meetings and from various bodies. Three organizations are at work in Shanghai, representing Chinese Christians, merchants, students and others, and with them are coöperating some foreigners, all opposing the opium rivival, and condemning any official sanction to the purchase of the stocks of foreign opium.

Official Opposition

The opposition felt by some local officials has led them to dare to refuse to carry out the orders of the Government, as will be seen from the following extract from the Chinese press:

In spite of the strong protest from all classes against the projected sale of the purchased opium, the Government has tried to force the opium upon the public by ordering the Governor of the provinces, including Kiangsu, to give protection to the opium farmers within their jurisdiction. Fortunately the high authorities in our province are conscientious officials who know their duties well. The military and civil governors have jointly addressed a telegram to Peking, in reply to one they have received, to the effect:—"Your telegram of the 10th, noted. We find that the Agreement of January, 1917, for the purchase of opium, only permitted the manufacture of it into medicine, and there is no provision made with regard to transporting and selling it in its original state. It ought to be manufactured into medicine at Shanghai. If the merchants are allowed to transport the original stuff to other parts, not only will there be no restrictions placed to their business, but they may also indulge in other kinds of profitable dealings in contravention of the Agreement, thereby giving rise to troubles and complications, and prejudicing the original plan of the Central Government to suppress opium. Recently, the gentry, merchants, scholars and others have all been opposing this step; scores of telegrams and letters have reached us daily. Their tone indicates that they are in earnest and they will take extreme action if driven to desperation. They have already declared that 'irrespective of whatever kind of opium, they will, for the sake of preserving local peace and order, assemble together and jointly and publicly burn it upon its appearance in any interior town.' This shows that the public opinion has reached a desperate point. In view of the present condition, we will truly not venture to carry out your instructions so recklessly. We would suggest that the Ministries should devise other methods which we can obediently execute. In extreme earnest, Li Shun, Chi Yao-ling."

In the Senate

In the Senate there has been hot discussion on the motion to convert the opium recently bought in Shanghai into morphine for sale abroad, and also on the adoption of stringent measures for the suppression of the cultivation and smoking of opium. Lu Erh-hsiung and Ho Sen, prominent members of the Chiaotung party, described the motion as advocating a measure contrary to the Chinese law prohibiting the manufacture of morphine and cocaine, and opposed to the provisions of the Hague Conference of 1913, to which China

was a party, prohibiting the export of these drugs. The discussion on the occasion referred to, resulted in an uproar, leading to the adjournment of the House.

American and British Protest

America and Great Britain have protested against the purchase of the opium stocks in Shanghai and with the intention to resell the opium to a Syndicate in China, in contravention of the Anglo-Chinese agreement of 1911, whereby the importation of Indian opium ceased on December 31, 1917. China's action is regarded as amounting to a revival of the opium traffic, which was extremely injurious to the Chinese people, and the British Government hoped that China would cancel the agreement with the Shanghai merchants and take measures to suppress the opium traffic.

Possibly Successful Suppression

A prominent Chinese in Peking has remarked that in face of the protest made by Great Britain and America, and President Feng's official denial that he was in any way connected with the opium deal, and also President-elect Hsu's expressed intention to suppress the opium traffic, and the growing evidence of the repugnnace of the people to the opium evil, there still appears a possibility of again suppressing the cultivation of opium, which has been restarted in several provinces. As Great Britain still recognized the cessation of the importation of opium, notwithstanding the recent cultivation in China, it is incumbent on China to take very active measures to suppress cultivation, otherwise the Chinese would be open to the imputation of having tricked Great Britain with the deliberate intention of renewing local cultivation. He hoped, therefore, that every organization in China, both foreign and Chinese, would realize the necessity for helping the people to save themselves from both the opium evil and the odious stigma of having broken their faith.

The Campaign Well Begun

The anti-opium campaign has already met with a distinct measure of success. Not only have the people in many provinces risen in opposition, but Parliament has been roused to take action by means of interpellations and condemnatory discussions. The notes of protest handed in by the American and British

Legations have also had good effect. These cannot be ignored with safety, and the conviction is growing, at this time of writing, that the attempt to put opium once more on the market in China will ignominiously fail.

Missionary Protests

The missionary body has expressed itself in various ways as being strongly opposed to any revival of the opium vice. At a largely-attended meeting of the Shanghai Missionary Association held in October, the following resolution was carried unanimously, and a committee was appointed to assist in the anti-opium campaign:

The Shanghai Missionary Association has heard with profound regret of the revival of opium smoking and opium growing in many parts of China, and especially regrets the purchase of stocks of opium in Shanghai by certain agents of the Government at Peking, with a view to retailing the drug. This Association, at its first meeting since the so-called "opium deal" has been made public, wishes to place on record its disapproval and vigorous condemnation of the said transaction, and would earnestly urge the Chinese Government to adhere to the high moral and humane policy of complete eradication of the opium vice, and so save its people from any recurrence of the terrible evils so well known from the experience of the experience of the past.

The China Medical Missionary Association has also passed resolutions on the subject, and similar action was taken at a mass meeting of Chinese and foreigners, held at Shanghai, and representing all classes of the community.

At its meeting on October 3, the Executive Committee of the China Continuation Committee adopted the following resolutions:

The Executive Committee of the China Continuation Committee, having heard with grave concern that an arrangement has recently been made between certain opium merchants and government officials by which a large amount of opium is about to be placed on the market; and having also reliable information that poppy is being cultivated in the provinces of Shensi, Szechwan, Yunnan, Kweichow, and it is believed also elsewhere, therefore be it *Resolved*

1. That the attention of the Chinese churches be called to the great danger of widespread opium smoking that again threatens the land, urging (a) that the matter be brought before the Christian congregations for prayer, consultation, and exhortation: (b) that wherever possible the Christian leaders arrange for anti-opium demonstrations or mass meetings: (c) that Christian scholars by letters or articles in the local press do their utmost to lead public opinion in this matter.

2. That the Chinese Government be approached in a memorial setting forth the disastrous effects of the opium habit in the past, the strenuous effort made by the nation in recent years to free itself from the evil, and urging that immediate steps be taken to prevent the threatened recrudescence.

Also that the British and American Governments, which we are informed have already made representations in the matter to the Chinese Government, be urged to give all assistance in their power to strengthen the hands of the Chinese Government in dealing with the opium evil.

3. That the fullest possible information be sought as to the nature of the recent opium deal and also as to poppy cultivation in China and the recrudescence of the opium habit.

4. That a sub-committee of three members be appointed, one Chinese, one British, and one American, whose duty it shall be to carry out the above resolutions, to coöperate with other organizations, local or otherwise, that have the same aims in view, and also to serve as a lookout committee to gather information and make a report at the next meeting of the China Continuation Committee.

PART II

CHURCHES AND MISSIONS

CHAPTER VII

THIRD MEETING OF THE GENERAL SYNOD OF THE CHUNG HUA SHENG KUNG HUI

L. B. Ridgely

Date and Language

The third meeting of the General Synod of the Chung Hua Sheng Kung Hui met in Shanghai on the 7th of April, adjourned on Saturday, April 13, a whole day and five minutes ahead of the scheduled time, after a most satisfactory and encouraging meeting, in which important and even epoch-making work was accomplished with a fine spirit of concord in spite of differences in conviction, and with remarkable dispatch in spite of differences in dialect. Mandarin Chinese was the official language, but had to be interpreted in English for those Chinese who spoke only Cantonese or Fukienese. All the foreign members could speak Chinese of one dialect or another, but often spoke in English for the above reason, and were interpreted in Mandarin.

Place

The sessions of the Synod were held in Memorial Hall at St. John's University, the library being used for the meetings of the House of Bishops, and the reading room for the meetings of the House of Delegates.

Membership

Of the sixty-four members of the House of Delegates, only seventeen were foreigners, while forty-seven were Chinese, eighteen being clergy and twenty-nine laymen. The Synod was thus more truly and fully than ever a Chinese Synod, nearly two-thirds of the membership (all the lay members save one, and more than half the clergy) being Chinese. In temper and dignity, as well as in effectiveness and expedition, it equalled any Synod of equal size in the Church at home.

Dioceses Represented

Owing to disturbed political conditions in West China neither Bishop Cassels nor any of the delegates from Szechwan were able to attend, but all the other ten dioceses were represented. At the opening service in St. John's Pro-Cathedral Sunday morning, April 7, the ten bishops were all present, and in addition Bishop Scott, the retired Bishop of North China, while Bishop Cecil Boutflower of South Tokyo and Bishop Tucker of Kyoto, Japan, also attended as visitors.

Missionary Service

On the afternoon of that day, a great missionary service was held in the new Church of Our Saviour. The self-supporting congregation of the old original church has paid for this property, in a new part of Shanghai, and has built a fine large and modern well-equipped church, where a vigorous and well-organized work is being carried on. A large congregation nearly filled the total seating capacity, and the well-trained choir, under the direction of the rector, the Rev. P. N. Tsu, led the singing, which included not only old missionary hymns long familiar in China but also two or three well known at home in missionary meetings, and only recently translated, by Mr. Tsu himself, into Chinese—"Oh, Zion Haste" and "From the Eastern Mountains," sung to the tunes so familiar at home, and sung with great enthusiasm. Besides this, as an act of worship and praise, at the close of the service a very good setting of the Nicene Creed was sung.

Missions in Shensi

The Synod assembled for business on Monday morning, the two Houses organizing separately. On Wednesday, they met together, as a Board of Missions, and heard the report of the Rev. Mr. Koeh, our first missionary in the newly created missionary district of Shensi, who reported, after one and a half years' work, six catechumens enrolled, thirty-five pupils attending in primary schools, and twenty-one in special classes, constant services, well attended, and many non-Christians in Bible classes. Besides this a fine property has been purchased for necessary buildings. The money for this was contributed entirely from Chinese sources, by special subscriptions from various dioceses, and owing to

the good-will of populace and authorities the purchase price was remarkably low.

Chinese Missionary Spirit

At a later meeting, the Synod endorsed a regulation adopted by the Executive Committee of the Board of Missions, that the support of this mission work should be left entirely to the Chinese, contributions from foreigners being neither asked for nor encouraged, and no foreign workers being sent to take part. This was carried by the earnest argument and the overwhelming vote of the Chinese themselves, and the Diocese of Victoria immediately promised to raise $1,000 for the building fund. Later the Synod authorized a system of apportionment, at the general rate of thirty cents per annum for each communicant, to be divided among the dioceses according to circumstances and ability.

Chinese Students in Japan

Another interesting event in the joint session was the visit of delegates from the congregation of Chinese students in Tokyo, Japan, who reported through their pastor, the Rev. Mr. Yu, and asked to be recognized in some way by the Synod as part of the Chung Hua Sheng Kung Hui. The delegates were granted a seat in the Synod and the right of speaking, but not of voting. Later a resolution was adopted by both Houses providing that Chinese congregations in Japan might, with the consent of the bishops and Synod in Japan, ask for the oversight of a bishop of the Chinese Church, to be invited by the Japanese bishop, and that such congregations might elect a delegate to the General Synod of the Chung Hua Sheng Kung Hui, to have voice but no vote. Also that Chinese baptized and confirmed in such congregations must, on return to China, connect themselves with the congregations of the Chung Hua Sheng Kung Hui in their own land.

English Congregations in China

Interesting and important in the same way was the visit of a delegation from the English congregations in China. These congregations, scattered in various cities, have formed an association, and sent a formal delegation, Sir Havilland de Sausmarez (Chief Justice of the British Supreme Court), with the Rev. A. J. Walker, Dean of the English Cathedral

congregation, and Mr. Edney Page, one of the leading laymen of Shanghai, to present their greetings and cordial congratulations to the Synod, and while recognizing its authority, and the full jurisdiction of the bishops of the Church in China, yet to ask that some arrangement be recognized by which English congregations may have the oversight of an English Bishop when, as must ultimately happen, Chinese take the places of the present English and American bishops.

Later, by resolution, the Synod expressed its thanks and instructed the standing committee to send a formal response to the congregations.

Election of a Chinese Bishop

As to the other formal acts and legislation of the Synod: First in order and perhaps most important for the present was the passing of proper canons to provide for the election and consecration of Chinese as missionary bishops, and as assistant bishops.

As soon as this was accomplished, the Synod, by formal vote, in executive session, and after solemn prayer, considered and confirmed the election of the Ven. Archdeacon Sing to be Assistant Bishop of Chekiang. He had previously been elected by his own Diocesan Synod. The Consecration of the new Bishop has since taken place on October 2, English, American and Canadian bishops uniting in the laying on of hands in proof that the episcopate is handed on to the Church in China by these three branches of the Anglican Communion.

Qualifications for Ordination

Next in order, and of at least equal importance for the future, other canons were passed, prescribing the qualifications and examinations for ordination to diaconate and priesthood, setting a standard for what has heretofore been left to the individual bishops in the separate dioceses, and including some training in the social application of Christianity, and also in business methods, bookkeeping and church finance.

Central Theological School

Important in this connection was the action of the last day, when by concurrent vote of both Houses a Central Theological School was established for the Chung Hua Sheng

Kung Hui. The school is to be conducted under a board of directors representing all the dioceses and including all the bishops. It will, in fact, take up the work now being done at Hankow by the Theological School of the three dioceses of the American Church Mission, and carry it on in a more extended way, the various English and Canadian dioceses furnishing, so far as they can, both members for the faculty and funds for development and maintenance. So it is hoped a really great institution will be established, which the Church in China will itself maintain from generation to generation, long after the missionary help of the foreign Church has ceased to be necessary; and that through this institution there shall be constantly sent forth a supply of clergy, thoroughly trained and fitted "for the work of the ministry" in their own nation.

Other Reports

Besides this the Synod heard most interesting and valuable reports for the Committees on Christian Unity and on Prayer Book and Lectionary, on Sunday Schools, and on Church Literature.

The Sunday School Committee was enlarged and instructed to continue with wider scope as a Committee on Religious Education.

A Committee on Christian Social Service was also formed.

Various questions about the translation of the Prayer Book and the terms used for "Catholic," "Apostolic," and "Church" in the Creed, were referred to the Prayer Book Committee and very wisely allowed to wait over till next Synod.

Cathedral Service

On Sunday morning, by invitation of the English congregation, the Synod assembled at Holy Trinity Cathedral in Shanghai, and a great service was held, with beautiful music, the Bishops, clergy, and delegates all entering in procession, and occupying seats in choir and chancel. A large congregation of both foreigners and Chinese attended. The collection for the Board of Missions amounted to nearly $300. The sermon was preached by Bishop Scott, who is, in years though not in ecclesiastical law, the patriarch of the Chinese Church. He preached a sermon deep and broad and high,

and the Synod dispersed filled with the stimulating and comforting thought that amid all the confusion of war and politics, in China and throughout the world, amid all the wreck of empires and the crashing and changing of "old order," the Kingdom of Christ still stands secure, and is working out to its eternal and glorious end.

CHAPTER VIII

PRESBYTERIAN UNION—AND A SEQUEL

J. Campbell Gibson

I have been asked to give some account of movements toward the union of all portions of the Presbyterian Church in China, movements which have been in progress for many years.

A Glance Backward

A glance backward at this point may be useful. A very dear friend and an ardent advocate of missions, the late Professor Henry Drummond, in the course of a too short visit to one or two points on the coast of China, summed up his impressions in a clean-cut phrase. The missions in China, he said, were "a band of guerrillas." I remember inwardly resenting the phrase at the time, which was in 1890, and the phrase was over-emphatic. That was the year of the Second General Conference, when we may be said to have begun to act together as a partially organized body. That Conference did much to make us "members one of another."

But when I recall the period between 1874 and 1890 I can see that Drummond's remark was not without justification. We all knew something of our own missions, but imperfectly; and it was only casually that we knew any details of the work of other missions. The remoter provinces seemed beyond our horizon altogether. This evil grew with the growth of the missions. As they multiplied and entered new regions, it became increasingly difficult, while it was also increasingly important, to keep in touch. New experiences and new conditions arose, but each mission had to make its experiments anew for itself, and the costly fruits were not available for others.

Recent Progress

Needless to say, the China Continuation Committee, has during recent years, done an immense service in bringing the various missions into touch with each other, in exploring the needs of this vast mission field, and in informing the home

churches and missionary societies of their urgency, and of methods in which they may be met. It forms an impartial body, free from denominational prepossessions, widely informed in all departments, and stands ready to help all, while claiming authority over none.

But the greatest service which the China Continuation Committee has done us has been its bringing us together in frank consultation and united prayer, so that we have learned to know and to trust each other. Thus there has grown up a unity of spirit of the whole missionary body, a spirit which is readily shared by the Chinese Church.

It is well, however, to remember that, fruitful as the work of the China Continuation Committee is, it has been so because it was planted in prepared soil, and the spirit which produced it had already been working in various ways in many members of the Christian body, both Chinese and foreign.

Differences Not Insuperable

Among churches of the Presbyterian order consultations have been in almost continuous progress, at least from the year 1890, with a view to giving visible form to the ideal unity of the churches which they were planting in many parts of China. Even among these there were differences arising out of ecclesiastical history, of national characteristics, of experience, and of temper. There were some among us who feared that these were too deeply ingrained to be reducible to real unity of form and organization. But as we came together in prayer and conference much of the difficulty fell off and disappeared. We recognized increasingly that our task was not to bring into any single and rigid form of church life the older churches from which the missionaries had come. In them, forms of thought and action might have consolidated through many decades and centuries of Christian life, and these forms had become to us, the children of many Christian generations, so dear and precious as almost to seem to us to be of the vital essence of our Christian being.

But long before 1890 it had been clearly seen that there was no necessity for our involving newly-formed churches in China in old ecclesiastical divisions of European or American origin.

Union in Amoy

It was in Amoy that this was worked out as a practical principle of mission work. There were there missionaries of the American Reformed Church and of the English Presbyterian Church, working in close coöperation in the same district. As the local Church began to grow, some of its congregations were under the care of the American and some under that of the British missionaries. These were wise and Christian men, and happily it did not occur to them that the Chinese Church coming into being under their care must be divided into two churches. It is true that when in April, 1862, the governing body of the Amoy churches was formed* the American missionaries called it a "classis," while their British brethren called it a "presbytery." But as both groups of missionaries and the Chinese members, when all met together, speaking Chinese as their common language, alike called it "Tai Tiong-la-hoe," no harm was done, and "nobody seemed one penny the worse." Christians of three nationalities were serving together the same Lord under the guidance of the One Spirit, and now, after fifty-six years, when the great men who founded the Amoy Classis have long gone to their rest, no one has ever had reason to doubt whether the foundations of that church were "well and truly laid." Yet its formative documents do not cover more than the proverbial "half-sheet of note-paper."

As Amoy was the earliest and most complete, so it has been the most long-continued example of a Chinese Church founded and guided through its early growth by the common action of different missions, with its inherent autonomy fully recognized and safe-guarded.

But the same spirit has been acting elsewhere with growing definiteness and persistency.

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*For details see *History of the Ecclesiastical Relations of the Churches of the Presbyterian Order at Amoy*, by the Rev. J. V. N. Talmage; New York, 1863. This pamphlet of 74 pp. 8vo., is now difficult to procure, but it is of great value and importance. See also China Mission Year Book 1914, pp. 272–8, which contains an article based partly upon Dr. Talmage's pamphlet.

Unity in 1877

In the first General Conference of China missionaries held in Shanghai in 1877, the subject of unity, and, in connection with it, that of the independence of the Chinese Church came under consideration in very general terms. A certain appreciation of the problems involved was shown, but it was probably felt that they were problems for the various churches rather than for a general conference.

Unity in 1890

But thought and feeling were turning with desire toward more realized unity, as became apparent when the next General Conference met in 1890. It was a true instinct which led it to give so much of its time and strength to unifying and improving our translations of the Bible into various forms of the Chinese language.

Early Presbyterian Conferences

During this Conference a meeting of Presbyterians was held, who gathered to the number of one hundred and twenty in the chapel of the Presbyterian Mission Press in Shanghai. The desire for union was expressed, but it was not felt that the time for action had come. Curiously enough, the "Boxer troubles" gave the next marked impulse to the movement toward Presbyterian union. These troubles led to the postponement of the General Conference which had been arranged to meet in April, 1901, and the opportunity was taken to call a Presbyterian Conference to meet in Shanghai on October 2 of that year.

Action of 1901 Conference

This Presbyterian Conference met accordingly, and was attended by fifty-four representatives of ten missions. They sat from October 2–4, 1901, and took action which has guided the movement until now, laying down some general principles which have not been departed from. They adopted the following basal resolutions:

1. This Conference earnestly desires the unity of the Christian Church in China, and cordially welcomes all opportunities of coöperation with all sections of the Church: the Conference resolves therefore to take steps for uniting more closely the Presbyterian churches, hoping thereby to facilitate the ultimate attainment of wider union.

2. The Conference therefore recommends the appointment of a committee to prepare a plan of union, organic or federal as may be found practicable, and submit the same to the Church courts (native or foreign) concerned.

We accordingly request the Presbyterian missions concerned to appoint delegates to act as members of this committee, as follows; viz.: (Here follows number of members allotted to each mission) . . . and one each from such other bodies as may be willing to take part in this union.

We further recommend that all Presbyterian churches to be formed in future be organized as Chinese churches, independent of the home church courts and as some of the churches already organized are in organic connection with the home churches, we recommend that their representatives bring the method of union that may be proposed by the committee before the supreme courts concerned for their sanction.

Action of Committee in 1902

The Presbyterian Committee on Union recommended by this Conference of 1901 was elected by the missions of the various Presbyterian bodies, and met for the first time on October 22, 1902, at Shanghai. Eleven sessions were held, and the task of planning the method of union was seriously taken in hand. The committee took into consideration a "Memorandum on Plan of Union sent by Dr. J. C. Gibson, then at home on furlough." This memorandum was approved in substance, and, with verbal modifications, became the basis of all the action that followed. The substance of it will be given below in the form which it finally assumed.

It was recorded at that meeting:

At this and other stages of our work, the Committee united in devout prayer and praise to Him who had so guided us in all our deliberations. Individual preferences were yielded, but not principles, and great unanimity was the result. . . . We were greatly encouraged to find that the whole missionary community of Shanghai had been praying for God's blessing upon our meeting. . . . The Shanghai Missionary Association made us its guests, with every mark of honour, and received with great thankfulness and enthusiasm our announcement that a plan of union had been drafted by us.

Action of Committee in 1903

The second meeting of this Presbyterian Committee on Union began, also in Shanghai, on November 11, 1903. It was now noted that "expressions of hearty approval by the

supreme courts of most of the home churches concerned had been reported, and the Resolutions of 1902 were again considered and confirmed.

It was further resolved at this stage to recommend "that organic union be carried out in accordance with the scheme herein set forth." The Committee, on adjourning, instructed the secretary to arrange for the next meeting, to be held not earlier than July, 1905, "in order to give full time to hear from all the Church courts and missions concerned."

Third Meeting, 1905

The third meeting of this committee was held in Shanghai, October 18–20, 1905. Favourable action was reported from the home churches, as well as from various courts of the Chinese churches. In view of these returns the Plan of Union was again carefully considered and adjusted. It was ordered to be printed in Chinese and English, and copies to be supplied to all Chinese ministers and elders, and church members interested, together with an address to the Chinese courts, and to the several missions represented by the Committee.

Another most important step was taken at this meeting. It was unanimously agreed to recommend the establishment of a "Federal Council of the Presbyterian Church of Christ in China," to be formed of two representives—one Chinese and one foreign—from each presbytery; "and further to recommend that the churches should locally unite, and separate from the parent churches where necessary, thus forming six autonomous synods."

Synods and presbyteries having acted on this recommendation, their delegates were summoned by the Secretary of the Committee to meet in Shanghai on April 19, 1907, shortly before the meeting of the Centenary Conference.

Federal Council Organized, 1907

On that date long series of conferences and committees of missionaries only which has now been outlined, reached a happy *euthanasia*. When the list of these disbanded itself, it had, by invitation to the Chinese Church courts, called into existence a more authoritative and more competent body—the Federal Council of the Presbyterian Church of Christ in China. This new body was composed of ministers and

elders elected and empowered to act by the presbyteries to which they belonged. These delegates were Chinese and foreigners in nearly equal numbers, and all alike derived their commission from the Chinese Church courts alone.

Our earlier consultations had been at first for the clearing of our own minds, and for carrying with us the sympathetic assent of the home churches, whose great enterprises on the mission field were so vitally concerned.

Essentially the Action of the Chinese Church

But it had never been forgotten that the uniting into one body of so many large Christian communities in China was essentially a matter for their own decision. It was our part to ascertain, and to assure them, that our long and complicated ecclesiastical histories would not be found to create any obstacles to their uniting, if, under the guiding Spirit of God, they felt led to do so. In the meanwhile the Chinese churches had been kept fully informed of our action, and they, for their part, were acting on parallel lines, completing, where necessary, their own organization of local presbyteries and synods.

The Federal Council of the Presbyterian Church in China was thus formed from the first by the election by presbyteries of ministers and elders representing Presbyterian churches nearer to the seaboard from Manchuria to Canton, and from Honan and Hunan in the interior to the sea, along with foreign missionaries not now representing their missions, but similarly commissioned by the presbyteries within whose bounds they were serving.

Federal Council Meetings

The Federal Council thus constituted has held five meetings in all: the first, in Shanghai, April 19, 1907; the second, in Shanghai, May 24, 1909; the third in Tsinanfu, May 13, 1914; the fourth in Shanghai, May 6, 1915; and the fifth in Nanking, April 13, 1918.

It reconsidered matters previously dealt, with supplementing and amending as required, and repeatedly communicated with presbyteries and synods, collecting their opinions and recommendations, and so consolidated Presbyterian opinion in preparation for the next step.

Provisional Assembly, 1918

When the fifth meeting was held in Nanking it had been ascertained that in all the presbyteries there was a general agreement that the time was nearly come to form a General Assembly as the completion of a Presbyterian system of government and order. The Council, after full deliberation, decided that it was justified in concluding its own work, and, as a transitional step, in resolving itself into a Provisional Assembly.

Accordingly the Council met once more, now in the hall of the Nanking School of Theology, on the afternoon of April 17. A moderator, vice-moderator, an honorary moderator, and clerks, were elected, and after a unanimous vote to dissolve the Federal Council, the sessions of the Provisional Assembly were opened with prayer and thanksgiving, the latter finding expression in the singing by a choir of the college students of "Blest be the tie that binds."

Address of Honorary Moderator

On the call of the moderator, an address was given by the honorary moderator, the keynote of which was, "The LORD hath done great things for us; whereof we are glad." Thankful acknowledgment was made of the unity which had been maintained and strengthened among us during these many years of consultation. It was pointed out that in the future work of the Assembly now so happily formed, there would be constant need of the manifestation of the same spirit. Among the ministers of the Chinese Church there are now not a few older men of wide experience, held in honour for their prolonged service and well proved gifts and character. There are also younger men, keen and eager in the service of the same Lord, who have been growing up in new circumstances, under the influence of newer methods and ideals. It is therefore more needful than ever that the older men should cultivate freshness of spirit and be in full sympathy with the younger, and the younger continue to hold the older in love and honour, readily recognizing the value of their gathered experience and tested character. So there shall be no schism in the body, but all its members be tempered together in a unity not of

outward form but of life and spirit. The Assembly was also reminded that while its ministers and elders give themselves to the service of their congregations there are at the same time streams of people continually passing the doors of all our churches, yet never entering them. Let us all, ministers, elders, and missionaries, remember that our commission lays on us a responsibility for these passers-by also.

Acts of Provisional Assembly

The principal acts of the Provisional Assembly may be summarized as follows:

1. The appointment of an executive committee to consider the Constitution now provisionally adopted, with the recommendations sent up by presbyteries and synods, in order to prepare a Constitution and Order for submission to the first regular meeting of the General Assembly; and further, to print and send to all presbyteries and synods the result of their revision in good time for full consideration by these bodies before the meeting of that Assembly.

2. The appointment of an evangelistic committee, with instructions to draw up for submission to Presbyteries and next Assembly a constitution for a Board of Home Missions.

3. The adoption of a pastoral letter, drafted by the Moderator, to be sent to all our synods, presbyteries, and congregations.

4. The officers of the Assembly were instructed to prepare and send a letter of information and greeting to the mother churches.

5. Steps were taken for the collection within two years of a permanent fund of twenty thousand dollars Mex. (Mex. $20,000) to meet the expenses of the General Assembly, the first ten thousand dollars to be contributed in China, and thereafter appeal to be made to Chinese in other countries.

Thus, from broad principles to practical details, pains were taken to make our plans complete and workable. There was full consideration and free discussion, but there was no voting, every decision being unanimous.

Doctrinal Standards

On the subject of doctrine we had from an early stage felt satisfied to define our position in two ways, as follows: First, by

declaring, "We agree in holding the Word of God as contained in the Scriptures of the Old and New Testaments to be the supreme rule of faith and life." And second, by recording that "the originating Churches have, as circumstances required, drawn up and adopted several subordinate standards of doctrine, as Confessions of Faith, Catechisms, and other documents, to exhibit the sense in which they understand the Scriptures."

Each of the conferring bodies had, so to speak, early laid on the table its list of these historic documents, without proposing to make the Chinese churches bound to any of these beyond the "Supreme Rule" of faith and life accepted by us all. The list of documents owned by the mother churches is on record, and the great history which evolved them is a possession for the whole Church of God.

The view taken by the Provisional Assembly in referring all these matters to the presbyteries of the now united Church, is best stated in its own words,* thus:

3. In view of the manifest consensus of the catechisms and other documents mentioned above, agreeing in the great fundamental matters of faith, obedience, worship, and polity, we rejoice to believe that the Chinese Presbyterian Churches can heartily and with great advantage unite together in seeking to advance the glory of God in the salvation of sinner and in the planting and up-building of His Church.

6. The Presbyterian Church of China, being autonomous, will have the prerogative of formulating its own standards, but these will, we believe, in the providence of God, and under the teaching of His Spirit, be in essential harmony with the creeds of the parent Churches. Until such standards are adopted the different section of the Church may adhere each to its own standards.

Wider Union

This narrative has been thus far confined to the steps by which the union of Presbyterians in China has been attained, but the happiest incident of all must not be omitted. All through our proceedings we had put it on record that we were looking forward to the drawing together of the same spirit of other Christian communities. It came to us, therefore, as a "crowning mercy" indeed when, at the fifth meeting of our Council, we had the joy

*See paragraphs 3 and 6 of Appendix D, printed with its Minutes.

of receiving a strong deputation of American and British Congregationalists, who came to us not only as kindly visitors bringing fraternal greetings, but as delegates from their churches, desiring federation and consultation with a view to organic union. Their coming was hailed with joy, and the Council became for two of its sittings a committee of the whole, including these visitors, who were invited to take an equal part with members of Council in discussion and voting on the question of union.

The delegates were: The Revs. C. G. Sparham and Ernest Box from the London Mission, and the Revs. Arthur H. Smith, D.D., W. L. Beard, D.D., the Rev. Lu Fu-nien, Miss Luella Miner, Litt.D., and the Rev. F. K. Sanders, D.D., from the American Board.

Nor was this a transient incident. Next day, these friends still sitting with us, the following resolution* was unanimously adopted:

Articles of Agreement between Presbyterian, London Mission, and American Board Churches:

We, the representatives of the above bodies, having conferred together during the meeting of the Presbyterian Council in Nanking, it seems to us that the time has come to take action looking toward Church union along the following lines, which we submit as recommendations to our respective constituences.

. . . . . .

3. The object of the Federation shall be such comparison of views and adjustment of practice as shall prepare the way for ultimate organic union.

Thereupon resolutions of appreciation from the Congregational delegates were presented by Dr. Arthur H. Smith, and our response for the Presbyterians was made by Dr. Murdoch Mackenzie, of Honan. Two days later, the

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*Further details under this resolution will be found in the printed Minutes of the Presbyterian Federal Council, Fifth Meeting, pp. 4 and 5. This action included the appointment of a committee of equal numbers of Presbyterians and Congregationalists to prepare and present to their constituent bodies a Draft Constitution and rules for the proposed union.

Provisional Assembly "voted that the action of the Federal Council with regard to union with the Congregational bodies be regarded as an action of this Assembly."

Continued Progress

The Presbyterian Conferences had been prolonged, not through differences of opinion among us, but because many church courts in many parts of China have been consulted at every stage, and some of these have been only in process of formation as the work proceeded. The brotherly harmony among us all, and the hearty approval of our mother churches may well stir us to profound thankfulness to God, who has, as we venture to believe, led us all the way. Let us remember that the stage we have now reached is not an end but a beginning.

"God doth build up Jerusalem;
And He it is alone
That the dispersed of Israel
Doth gather into one."

CHAPTER IX

ONE UNITED LUTHERAN CHURCH FOR CHINA

N. Astrup Larsen

Desire for Union

One United Lutheran Church for all of China is still far from being a realized fact. Perhaps it never will be. But that it may be is the fervent hope and earnest prayer of many Lutherans. These feel that, without being intolerant or unduly exclusive, they may prize highly certain elements of their specifically Lutheran heritage, and earnestly hope that that which they prize may become the common heritage of the whole Christian Church of China. Just as the various Anglican bodies have found it expedient to unite in one Chung Hua Sheng Kung Hui, so many feel that a similar union among Lutherans is no less a desideratum if the Lutheran missions are to bring their distinctive contribution toward the building of Christ's Church in China.

Contiguous Fields

Looking at the fields occupied, a union of the Lutheran group of missions would seem to be comparatively easy of attainment. Proceeding northward from the German missions in Kwangtung it is not a very long distance to the field of the Norwegian Missionary Society in Hunan, and contiguous to this are the Finnish and Swedish missions in Hunan and Hupeh, which again adjoin the Norwegian and American missions in Honan and western Hupeh. Practically the only Lutheran mission not occupying contiguous territory is the Danish mission in Manchuria. With the completion of the Hankow-Canton railroad, and other projected minor railroads, the relatively most distant parts of the Lutheran field will be only a few days' journey apart. This should certainly facilitate coöperation and union.

Obstacles

But, on the other hand, there are also some obstacles in the way of coöperation and ultimate union. Thus the Lutheran missions in China represent no less than six different countries; viz., Germany,

Denmark, Finland, Sweden, Norway, and the United States of America. The problem is still further complicated by the fact that some of these countries are represented by more than one mission. Germany is represented by the Basel, Berlin, and Rhenish missions; Norway by the China Mission Association and the Norwegian Missionary Society; America by the Augustana Synod Mission (of Swedish extraction), the Swedish American Mission Covenant, the Lutheran United (of Norwegian extraction), and four other smaller missions. As to the Lutheran status of the Swedish missions the situation seems a little indefinite. The Swedish Mission in China (associate of the China Inland Mission) is interdenominational, though perhaps the larger part of its members are Lutherans. Some of them are ordained ministers of the State Church, and as such pledged to the Augsburg Confession. It may also be mentioned in this connection that it is now practically certain that a new Lutheran mission will shortly be started in China under Swedish State Church auspices.

Doctrinal Agreement

Doctrinally, it would seem there should be no serious obstacle to closer relations between the Lutheran missions in China. Excepting the Swedish American Mission Covenant and the Swedish Missionary Union, the creedal basis of all of them is the Augsburg Confession. As to the attitude of these two missions, a leader within these missions, addressing the General Conference of 1917, spoke in substance as follows: "To be sure, we have not officially subscribed to the Augsburg Confession. We have no confession but the New Testament. Nevertheless we consider ourselves Lutherans and are in full accord with the fundamental ideas of the Lutheran Reformation. We unreservedly accept Holy Writ as God's Inspired Word and our supreme guide in all matters of faith and conduct. In like manner we fully accept the doctrine that sinful man is justified before God by faith, and not by the works of the law. We are anxious for closer relations with the other Lutherans, though our ultimate hope is not merely a United Lutheran Church of China, but one United Christian Church of China."

Attitude of European Missions

But within the missions representing churches which officially accept the Augsburg Confession, one may also trace some divergencies of faith and polity. Perhaps it might be said that, as a general rule, the European missions represent the freer, the American missions the more strict confessional attitude. As a spokesman of the freer attitude we may quote a writer in the 1916 YEAR BOOK (page 91) who, speaking for the Danish mission, says: "The conference of Danish missionaries has accepted the term, 'The Christian Church of China,' and the principle of oneness as the ultimate goal at which we are aiming. The general tendency does not go in the direction of emphasizing the special doctrines of the Lutheran Church; at the same time we believe that as the spiritual life developed in the Church of our homeland differs in several respects from that developed in the Protestant churches of Scotland and Ireland, so will a Lutheran mission working in close connection with a Presbyterian be able to bring a contribution of her own to the life of the Manchurian churches. It is not a dogmatic contribution that we aim to bring. Rather we aim to mould the inner life of the members of the early churches. It may be taken for granted that as Christian people from the various parts of the province intermix and influence one another, the ultimate result will embody what is of lasting spiritual value from both sides."

Doctrinal Differences

Among the more rigidly confessional there are some, perhaps not a few, who will have nothing to do with any creedal compromise whatever, and will consent to no coöperation with any one save upon terms of the strictest Lutheran confessionalism.

Speaking of divergencies of polity, it may be said of the European missions that some are more "churchly," representing the best of the elements essentially loyal to the state churches; others represent free churches which have come into being as a protest against what was considered the shortcomings of the established churches (e.g., the Swedish Missionary Union), or, while backed by Christians who have not severed their connection with the established church, nevertheless represent a more or less similar attitude

of protest toward the church (e.g., the Norwegian Lutheran Mission). Similar divergencies, transplanted from European soil to America, have been, and still are, in evidence among American Lutherans, and cannot but to a certain extent affect the work on the mission field. But at least one long step toward the elimination of these divergencies as far as the American missions are concerned, was taken when, in 1917, what were formerly known as the Hauge Synod Mission, the American Lutheran Mission, and the Lutheran Synod Mission, following the amalgamation of their home constituencies, became one, in what is known as the Lutheran United Mission of America, which, at least as far as foreign staff is concerned, is now the largest Lutheran mission in China.

Progress in Union in China

In spite of difficulties, however, something noteworthy has been accomplished toward the formation of one United Lutheran Church for China, although the movement is as yet largely confined to the missions in Hunan, Hupeh, and Honan. The German missions in South China and the Danish mission in Manchuria have not been officially connected with the movement. The ground of explanation may be found, in the case of the former, in differences of dialect, lack of means of communication, and latterly, the War. In the case of the Danish mission, in the great distance separating it from the missions in Central China, and in the fact that the mission has already taken up union work with the neighbouring missions in Manchuria.

Earlier Steps

As steps leading up to the present movement may be mentioned: Coöperation in medical work at Siangyang, Hupeh, and in educational work at Fancheng, Hupeh, between the Swedish American Missionary Covenant and the Hauge Synod Mission; coöperation in theological education at Shekow, Hupeh, between the Norwegian Missionary Society, Finland Missionary Society, Hauge Synod Mission, and American Lutheran Mission; and the drawing together of the Hauge Synod Mission, American Lutheran Mission, and Lutheran Synod Mission in the present Lutheran United Mission. A noteworthy event was the dedication of the Theological

Seminary at Shekow in October, 1913. In connection with this a meeting was held to discuss the feasibility of more extensive coöperation and a larger union. In the spring of 1915 an important conference was held at Shekow at which the organization of a United Lutheran Church of China was discussed and preliminary suggestions for a Constitution drafted. A "Temporary Council of the Lutheran Church of China" was elected, and a number of committees appointed to continue the work started, along lines indicated by the conference.

General Conference, 1917

It was found that these committees would be ready to report by the summer of 1917, the quadricentennial years of the Reformation. The Temporary Council therefore decided to call a general conference to be held in connection with a quadricentennial celebration of the Reformation on Kikungshan in August of that year. An invitation to participate was extended to every Lutheran mission in China.

Every Lutheran mission in Central China was represented at the conference which was held at the place and time appointed. In the case of three of the smaller missions (Lutheran Brethren Mission, Independent Lutheran Mission, and Evangelical Lutheran Mission in China), however, the representation was unofficial.

Throughout the conference harmony prevailed. Very few discordant notes were heard. There was manifest a strong desire to get together, and a feeling that united effort was necessary to the accomplishment of the task before us.

Constitution Proposed

Most important of the work done by the conference was the unanimous adoption of a proposed "Constitution of the Lutheran Church of China" (See Appendix). The plan of organization proposed calls for a federation of synods (missions). Within the larger organization each synod will have full autonomy in all matters directly concerning itself and its work. The larger organization will be governed by a triennial General Assembly and by a permanent Church Council. The superintendents (chairmen) of the various synods shall be *ex-officio* members of the Council, and shall

constitute one-third of its membership. The other two-thirds, of which at least one-half must be Chinese, shall be elected by the General Assembly.

Provision for Literature

The conference also took steps to secure more and better Lutheran literature in Chinese. The plan adopted calls for the ultimate allocation of at least four foreigners and several Chinese for exclusively literary work. A union hymn book is under way, and will probably be published in a tentative edition in the early part of 1919.

Union College

Among the recommendations made by the conference to the missions and home boards, must be mentioned the plan calling for a union college to be located at Sinyangchow, Honan. Much interest was also shown in the matter of industrial education, and a committee appointed to study the problem and report at the next general conference.

Attitude of Home Boards

As to the action of the home boards but little can be said at this time. In these unprecedented times some of the missions concerned find it very difficult to remain in vital touch with their boards. Important communications are lost or greatly delayed in transmission. Some of the boards hesitate at this time to shoulder responsibilities which will entail added financial burdens. Nevertheless, favourable action has been taken by some of the boards, and other missions are expecting daily to hear from their boards. It is hoped that all the larger missions in Central China will soon be able to report favourable action on the part of their boards, and be in position, if it be thought advisable at the present juncture, to proceed to effect a permanent organization on the basis of the constitution adopted. Whether this will be done at the earliest possible date in the hope that the organization thus effected may be able to rally the other missions one by one; or whether the whole matter will be held in abeyance, in order to secure the coöperation of the largest possible number of missions from the very start, cannot at present writing be predicted with any degree of positiveness.

CHAPTER X

THE DEVELOPMENT OF CHURCH ORDER IN CONNECTION WITH THE WORK OF THE CHINA INLAND MISSION

D. E. Hoste

The following account of the present ecclesiastical development of the churches gathered through the work of missionaries connected with the China Inland Mission has been prepared at the request of the Foreign Secretary of the China Continuation Committee. The writer regrets its incomplete and cursory character, and also that owing to lack of time it has not been possible to obtain full information regarding up-to-date details throughout the field.

An Interdenominational Organization

It is pretty well known that the China Inland Mission is an interdenominational organization, providing by its constitution for the founding and development of any of the evangelical Protestant Church orders prevailing at home. In accordance with this, different parts of the field occupied by the Mission have been allocated to Anglicans, Presbyterians, Methodists, Baptists and so on; it being clearly understood that, so long as certain lines of doctrine and of missionary methods are adhered to, as laid down in the constitution of the Mission, the Executive of the Mission do not exercise official, ecclesiastical jurisdiction over the various churches. In each district the Mission has its own arrangements for the maintenance and oversight of the missionaries and their work, and of mission property. This, however, is distinct from the ecclesiastical government of the churches. It might be thought that, in practice, difficulty would arise in discriminating between the respective functions of the Mission and the church executive. In point of fact this has not proved to be the case, and past experience indicates that, with an intelligent and loyal mutual recognition of each other's spheres of action, difficulties of the kind referred to are avoided. It is

a truism to say that tact, mutual good-will and, if necessary, occasional mutual forbearance are essential to successful coöperation in any enterprise.

Varying Loyalty to Western Ecclesiastical Order

The extent to which the ecclesiastical order of the different home churches has been followed in the several districts worked by the China Inland Mission varies considerably. This does not argue disloyalty on the part of the missionaries to their own home churches. It is due to a sense, on the part of some, that there is no advantage, but rather the reverse, in reproducing in a hard and fast way, a system, which, in some particulars, is the outcome of local conditions and influences at home, and therefore, to that extent, not adapted to this country. It is thought by a good many that an eclectic attitude toward the various forms of ecclesiastical life at home is wiser than one of a right and exclusive adherence to any one type. Given the cardinal principles, their expression in concrete form may, it is felt, be allowed considerable elasticity. It would, however, be quite a mistake to infer from these remarks that the churches in connection with the China Inland Mission are denominationally colourless, or that anything approaching uniformity prevails amongst them. The facts are far otherwise. In more than one instance the home ecclesiastical arrangements of the Church represented in a district have, in the main, been followed closely.

Anglican Order in West China

Perhaps, the district which furnishes the best illustration of the successful development of a strong type of church order in connection with the Mission, is that occupied by the Church of England in East Szechwan. In the early eighties of the last century that part of the country was selected by Mr. Hudson Taylor as a field for Anglican missionaries; Paoningfu being opened in the year 1886 by two or three young men. During the succeeding decade, four more stations were opened and a great deal of itinerating work was done, notwithstanding serious opposition on the part of the populace, which not infrequently found expression in riots. Later on, progress became more rapid and widespread,

there being at the present time sixteen stations occupied by nearly eighty male and female missionaries, of whom about ten are now on furlough. In the year 1895 the Rev. W. W. Cassels was consecrated Bishop of the diocese by the Archbishop of Canterbury, the authorities of the great Anglican communion thus setting their seal upon the work accomplished, as an accredited branch of the Church of England. During the succeeding years much thought was being given by the bishop to the gradual introduction and development of the Anglican Church order, whilst, at the same time, a great deal of preparatory work in the instruction of the churches, the training of future Chinese clergy, was inaugurated and carried on. It was not until 1912 or 1913 that the diocese became definitely organized into parishes and districts, with their respective councils and a diocesan synod. During that period, thought was given to the adjustment of mission arrangements with the new ecclesiastical order, with the happy result that a helpful coöperation has continued to the present time. A system of district and diocesan self-support has been set on foot, and substantial progress has been made in that direction. Eight or ten Chinese clergy have been ordained, one of them being recently set apart as archdeacon of the district comprising Paoning and the adjacent stations. In addition, there are some sixty lesser male church officers and workers, of whom twenty-one are not receiving any salary either from foreign or Chinese sources.

A Baptist Order in Shansi

The ecclesiastical development of the churches in connection with the Chinese Inland Mission in the southern part of the province of Shansi illustrates the measure of elasticity which the constitution of the Mission allows in these matters. That province has been worked by missionaries holding Baptist views. The church order developed there, however, has not fully followed the lines of the home churches connected with that denomination. This has been due to more than one circumstance. One reason probably is that, during a formative period in the work, the late Pastor Hsi grew into what was virtually an episcopal position in

relation to some of the Shansi churches. Further, both the missionaries and the Chinese leaders have felt that the practical advantages of independency might be conserved, whilst, at the same time, the strength and security afforded by a more centralized government could be secured. Here again, as in East Szechwan, a good deal has, no doubt, been due to the individuality of one or more influential missionaries and Chinese church leaders, who during the years since the death of Pastor Hsi, have exercised a considerable influence on the churches of the province. In framing arrangements the wise principle was followed of not taking action until circumstances arising out of the growth and consequent requirements of the churches called for it. Further, it was felt better not to decide matters of common interest until all the leaders concerned were prepared to concur in them. It was recognized that arrangements put through by the agency of the majority overriding the convictions of the minority often meant sowing the seeds of future schism. A detailed description of the arrangements does not lie within the scope of the present article, beyond stating that in this district there are forty-seven paid, and between 160 and 170 unpaid church officers and recognized workers. It is only necessary to add that in Shansi, one of the most important branches of the work of the China Inland Mission there is a well developed church order, by which the central authority is vested in a representative Council, and which is worked without any difficulty between the ecclesiastical and mission authorities. It should be added that, so far, the churches gathered by the China Inland Mission missionaries in Shansi, have not been brought into an official connection with any other ecclesiastical body in China or the homelands; in this respect differing from the Anglican district in East Szechwan.

Presbyterian Districts

The Mission has three Presbyterian districts in different parts of the country, two of which are still in an initial and ecclesiastically undeveloped stage. One of them is in ecclesiastical affiliation with the Presbyterian Church of another mission, thus having a relation to the whole Presbyterian communion

throughout the country. As already said, there is nothing in the constitution of the China Inland Mission to prevent the other districts adopting the same course, at such time as the development of the churches renders it advisable.

Inner Mission Unity

It may be asked whether there is any special tie between the churches, in the various districts of the China Inland Mission, in virtue of their having been gathered through the agency of the same mission. So far as their ecclesiastical standing and several church orders are concerned, there is not. Naturally, however, there is a sentiment of *esprit de corps*, more or less strong, between such churches, and perhaps still more of gratitude and warm attachment, on the part of all the Chinese Christians, toward the organization to which, under God's Providence, they owe their original introduction to the Christian faith, and on whose missionaries they are still largely dependent for instruction and spiritual help. Further, the fact that the membership of the China Inland Mission is composed of workers united in holding strictly conservative, evangelical doctrines, means that in this important regard there is a similarity throughout its work.

Regarding Ordinations

In the matter of ordinations each church follows its own procedure without official reference to the authorities of the Mission. In the Anglican district, for example, the clergy are ordained by the bishop of the diocese in the same way as at home. Where, however, the home church order has been modified, the practice regarding ordination has undergone, in some cases, a corresponding change. In the province of Shansi, for instance, to which allusion has been made above, pastors are not ordained without the concurrence of the central church council; thus differing from the practice of Baptist churches in England. In the case of districts not sufficiently advanced to have a fully developed system of church government, there is a general feeling that the ordination of pastors at all events should be a matter of consultation with adjacent districts, with a view to preventing marked differences in the standards observed.

Qualifications for Church Officers

At the same time, and this holds good throughout the work of the China Inland Mission, practical recognition is given to the fact that, in some particulars, the qualifications needed for the pastorate and also the offices of deacon and elder, must depend on the kind of congregation amongst whom the men will be working. In many cases, a close, sympathetic knowledge of the life of the people, is a more important equipment than scholastic or even theological attainments. A man of strong Christian character and piety, acquainted, through personal experience, with the temptations and difficulties of his flock, may be better able to help and guide them, and so be more useful than one surpassing him in learning and technical skill as a pulpit speaker. Nor are such men, of whom there are many in connection with the China Inland Mission, in all cases necessarily dependent on the funds either of the Chinese church or the mission for their support. In not a few instances, they continue in whole or in part to maintain themselves in business or farming, as they did before taking office. The moral strengthening of their position thus secured, especially in the eyes of the non-Christian community, often more than makes up for the limitations on the time at their disposal for the fulfilment of their ministry, due to the claims of their other duties. The course observed in the selection of this type of church officer, is to watch carefully for those who, in the local churches, are displaying character, spontaneous zeal and capacity as leaders, and are thus giving evidence of fitness for office. These men are given a course of special instruction, many of them at institutions carried on by the Mission for the purpose, and with the concurrence of those concerned, are subsequently appointed deacons or elders in accordance with the order prevailing in the district. From this class, again, men are here and there found, who later on make useful pastors. At the same time it is, of course, recognized that younger men with better education and a more thorough and special training, are essential; though it is not taken for granted that this type is *de facto* superior to the other, or should necessarily be given a higher status. By these means, the

endeavour is made to secure the advantages of a ministry which includes varying types, and one wing of which, at any rate, is in close touch with the daily life of the Christian and outside community. Up to the present time, whilst many elders and deacons have been set apart, the number of pastors in connection with the Mission has not been large. This has been partly due to the circumstance that in considerable areas the work is comparatively small and undeveloped. The view, somewhat widely held, that a pastor should not be supported by any foreign funds, has also, no doubt, affected this question. There are some experienced observers, in whose judgment a considerable number of elders or deacons, as the case may be, are now doing the work of pastors, and could with advantage be recognized as such: in a matter of this kind, however, there will sometimes be room for divergence of opinion.

Annual Conferences

In some of those provinces or districts, where the work is in a comparatively undeveloped state, annual conferences, both of missionaries and the leading Chinese workers, for united devotional services and the interchange of thought on common problems have been found useful in preparing the way for the introduction of a church order. The atmosphere of mutual good understanding and good-will thus created between those concerned, is the soundest guarantee of helpful coöperation in the framing and carrying on of future ecclesiastical arrangements. Without it, the best system will be in danger of becoming inoperative, if not a source of positive trouble. This is, perhaps, especially true, where, as in the China Inland Mission, there are frequently considerable distances between the stations.

Ordination of Missionaries

A question sometimes asked regarding the ordination of the missionaries of the China Inland Mission, may, in closing be alluded to. From what has already been written in this article, the inference will be drawn correctly that the Executive of the Mission do not ordain their missionaries: clearly such a step would lie outside their province, as defined in the earlier part of this article. Some, of course, come out ordained, whilst others may and do, from time to time,

receive ordination either in China or at home. From the strictly Mission point of view, it is felt that, pending the settlement by the experts, of the question as to whose orders are valid, the fact that missionaries have approved themselves by gathering churches and caring for their interests with acceptance to those concerned, is, in the meantime, a fair working evidence of their fitness, in careful coöperation with the Chinese Christians, to proceed in the matter of church organization, and furnishes them with a substantial claim to the standing usually given to ordained men.

CHAPTER XI

DEVELOPMENTS IN MISSION ADMINISTRATION IN THE LONDON MISSIONARY SOCIETY

C. G. Sparham

Original Purpose of L.M.S.

The London Missionary Society was founded in London in the year 1795: some two years earlier the Baptists had founded a missionary society and this new movement was an effort to unite all evangelical Christians who practised infant baptism, in an earnest effort to make Christ known throughout the non-Christian world. Anglicans, and other nonconformists as well as Congregationalists, took part in the inauguration of the society, and it was hoped that a new day had dawned for the Church of Christ and that bigotry was forever buried.

Other Societies Separate

Before long, however, practical difficulties arose, there was no break in fellowship nor any unkindly feeling, but first the evangelical section of the Church of England and then the Wesleyan Methodists felt that they could do more effective work through missionary societies more immediately connected with their respective churches, and the Church Missionary Society and Wesleyan Methodist Missionary Society were started. Later on the Presbyterian Missionary Society were also formed.

L.M.S. Dependence on Congregational Churches

The broad basis of the London Missionary Society remained unchanged, but its directors and missionaries as well as its finances were in increasing proportion drawn from Congregational sources. The connection between the Congregational churches and the London Missionary Society has become increasingly close, and movements in the home Congregational churches have reacted on the mission field, as the movements of the mission field have reacted on the home churches.

Congregational Unions

When the London Missionary Society was started the Congregational churches of England were proud of their independence, and indeed they were often known as Independent churches. Each congregation governed itself and supported itself. There was no coördination of one congregation with another. There was no national assembly. Slowly, however, there came a linking up of the churches in each county and the formation of county unions, then followed a Congregational Union of England and Wales. The county unions have gradually gained more authority; and a national council and national central fund for pastoral aid have gone far to coördinate the whole of the Congregational churches of England and Wales; while unions have also been formed in Scotland and Ireland.

In the mission field a somewhat similar movement has been observable.

Founding of Missions in China

The dates of the founding of the chief London Mission centers in China have been as follows: Canton, 1807; Shanghai, 1843; Amoy, 1844; Hankow, 1861; Peking, 1861; Chungking, 1888; Hunan, 1898.

Missions Independent

In most cases the missions commenced with one or two men who worked from a single city as center. Where there was more than one missionary they worked more or less in consultation. The senior missionary of the station was regarded as a natural leader but there was very little organization. As from each center, work was pushed out into the surrounding district, and new stations were opened, the missionaries resident throughout these districts were organized as district committees. The seven districts that were being worked at the end of the last century were widely separated; each had large liberty in developing its own work and policy; each had immediate communication with the home board; and there was no organic connection between one mission and another.

L.M.S. Conference, 1907

In the year 1907, just a century after the Canton Mission had been founded by Robert Morrison, twenty-one London Missionary

Society missionaries, representing the seven district committees, together with a strong deputation from the home Board, met in Shanghai to review the whole of the mission in China and to plan for its reconstruction and coördination.

Concentration

With a view to strengthening the intensive work of the mission it was resolved to withdraw from Szechwan and Hunan as soon as suitable arrangements could be made with other missions that might be able to assume responsibility for the work in these provinces. In due course the Szechwan work was transferred to the Canadian Methodist Mission; and the work in Hunan to the American Presbyterian Mission, North. The transfer took place in each case in consultation with the Chinese churches, who, both in Szechwan and Hunan, after due deliberation, transferred their membership, in a body, to the new mission. The subsequent developments of church life and work, in fellowship with new societies, have been eminently satisfactory.

Coöperation

The L.M.S. conference of 1907 also took action with a view to the closer coöperation of the district committees in China, the resolutions passed being in the following words:

The Closer Coöperation of the District Committees

That this conference recommends to the Board of Directors that an L.M.S. Advisory Council for China shall be formed by the election of a representative from each of the existing District Committees: this Advisory Council to act as a Committee of reference on matters submitted to it by (a) either the Board of Directors, or (b) any of the District Committees and, when necessary, as a Board of Arbitration, and, in general, to take such steps as shall further the coöperation of the District Committees and the coördination of the work in China. Schemes which are of such a nature as to affect the general policy of the mission in China, whether originating on the field or at home, shall receive the consideration of the Advisory Council, which shall meet once in two years, and/or at such times as in the judgment of the Board or a majority of the District Committees such special meeting shall be considered necessary.

Advisory Council

During the following months correspondence continued between the field and the board, and in May, 1909, the board sanctioned the formation of an Advisory Council for China, which it

was decided should meet annually. An influential deputation from the board came to China to be present at the first meetings of the Advisory Council which was held at Kuling in April, 1910.

Its Constitution The constitution finally adopted was as follows:

A—Name

That this Council be called the Advisory Council of the London Missionary Society for China.

B—Membership

That the Council shall consist of a representative of each of the five District Committees, together with the Secretary of the Council and the General Treasurer, but neither the Secretary nor the Treasurer shall have a vote.

C—Methods of Appointment

(a) That each District Committee shall appoint from its own members one representative on the Advisory Council.

(b) That the appointment shall be for three years and shall be taken by the ballot of every full member of the District Committee whether in the field or on furlough.

(c) That temporary vacancies, such as those occurring through furlough, etc., shall be filled by the District Committee concerned.

(d) The Secretary of the Council shall be appointed by the Board on the nomination of the Advisory Council and shall hold the appointment for three years.

(e) That the Advisory Council shall have the power of coöpting a member when necessary and in order to represent any department of the Society's work which, in their opinion, ought to be represented on the Council, provided always that the total number of the Council, excluding the Secretary and the General Treasurer, shall not exceed seven. It is understood that these coöpted members shall only vote on general questions in order that the balance of

representation be not disturbed. The appointment of co-opted members shall be for one year; the voting shall be by ballot.

D—The Duties of the Advisory Council

Remembering that the functions of the Council in relation to the Board and the individual District Committees are advisory and not administrative, and are not intended to infringe the autonomy of the District Committees, the duties of the Advisory Council are:

1.—Finance.

(a) To consider the expenditure on the field with a view to a wise and equitable distribution of mission funds.

(b) To consider appeals or estimates for increased grants.

(c) To consider requests for special appeals to the L.M.S. constituency.

(d) To consider all proposed extensions of work which are likely to involve the Society in increased expenditure.

2.—To consider appeals made by the District Committees for additions to the staff and to advise on their relative urgency.

3.—To consider requests or suggestions for temporary or permanent transfers, when in the judgment of the District Committees and/or the Advisory Council such transfers are likely to be conductive to greater efficiency and harmony, and to make recommendations to the District Committees concerned and the Board.

4.—To consider questions of general mission policy and recommend new lines of work, and coördinate the various departments of the work, and thus seek to develop each part of the field to the highest state of efficiency.

5.—To confer with representatives of other societies as to division of the field, methods of work, and other matters of common interest, and to work toward federation and union.

6.—To act as a council of reference on all matters submitted to it by those on the field and by the Board, and to be a council of arbitration when required.

7.—The Secretary of each District Committee shall forward to the Secretary of the Advisory Council copies of all minutes of the meetings of the District Committees and of their executive committees.

E—Duties of Members

(a) That each representative on the Council be made responsible under the District Committee for the effective carrying on of the Society's policy in the district represented. It shall be his duty by visitation and correspondence to keep in touch with the whole work of the district for which he is responsible.

(b) That each member of the Council shall take a special interest in some department of work in the whole field and report annually to the Council.

F—Duties of Secretary

The duties of the Secretary are to make himself fully acquainted with all the Society's work in China, and as far as possible with the work of other missions, by visiting when necessary the various stations and by corresponding or conferring with the various District Committees. To acquaint the Advisory Council with the information thus collected, and to transmit the reports of the Council to the Board and the Board's decisions to the Council.

Secretary

For some years the Secretary of the Advisory Council lived in England, visiting China for a few months each year. It is now found more satisfactory for the Secretary to spend the whole of his time in China, and he makes his headquarters at Shanghai, working in close touch with the China Treasurer of the Mission.

Chinese Advisory Council

As one great purpose of the whole movement is to build up the Chinese Church on a Chinese basis, a Chinese Advisory Council has also been formed.

Chinese District and Provincial Councils

The Chinese churches connected with the mission have been organized into district and provincial councils. The pastoral and evangelistic missionaries are members of

these councils and sit and vote with the Chinese delegates, the Chinese always being in a majority. There are normally five provincial church councils and each council is empowered to send a representative to the Chinese Advisory Council. A movement is on foot to appoint a paid secretary for the Chinese Council, who shall be free to visit the churches and the church councils of the London Missionary Society throughout China. To start this scheme the home board offers to make a contribution of £175 for the first year, reducing the amount by a tenth in each succeeding year. The Chinese churches will make a contribution from the first and it is hoped that this will be increased as the mission grant is diminished, so that in ten years the whole cost of the Chinese secretariat may be met by the Chinese churches.

Joint Action

In the main it may be said that the Chinese Advisory Council gives its time to Chinese church problems; the more general work of the mission being discussed by the foreign Council. Joint sessions are, however, held and the more important decisions bearing on the Church or on the general policy of the mission are submitted to the joint councils.

Councils' Powers

The councils are advisory and not executive, still the board seldom takes action on the request of a district committee until the recommendation of the Advisory Council has been received; it is possible that, hereafter, within defined lines, executive powers may be given it. The Chinese churches undoubtedly feel the advantage of having the leadership of their own council, and while its recommendations are not binding, it is found that they are generally followed.

Brotherhood

The spiritual fellowship engendered by the Councils has done much to promote a sense of brotherhood throughout the whole mission. Intercourse between the five mission centers is now frequent and helpful. The Chinese churches are in touch and are mutually helpful to one another. They realize their essential oneness. While the Chinese Church gains a true freedom, the bond of affection and of mutual helpfulness between mission and church is strong. The councils have been most useful in

helping forward union work in China. The union that has been achieved within the mission and in church organization is not looked on as an end in itself but only as a step toward such wider union as may be possible. In moving on toward a wider union it is found to be a great help that mission and church, although each is on a democratic basis, can yet speak with one voice and take common action by means of the councils.

CHAPTER XII

THE LARGER USE OF THE EXECUTIVE COMMITTEE IN MODERN MISSION ADMINISTRATION

J. T. Proctor

A Marked Development

That a large use is being made of the executive committee in mission administration is apparent to even the casual observer. That this is on the increase is equally apparent to those whose experience extends back more than ten years. A wider range of questions is being passed on by executive committees and, in many cases, such committee actions are with more authority than formerly. Very many questions which formerly were passed upon only in the annual mission meeting, if passed upon at all on the field, are now considered and acted upon finally by the executive committee between sessions of the mission meeting. One of the serious difficulties frequently met with in the past in negotiating for coöperation or union between missions was the necessary delay in securing actions by a number of missions, because of the necessity of waiting for the annual meeting of each mission. A large number of missions are now in the habit of handling such questions *ad interim*. In this way much greater dispatch is secured both in negotiations between missions and especially in the administrative work within the mission. Serious attention is being given to the use of the executive committee and other agencies of mission administration by the Special Committee of the China Continuation Committee on Business and Administrative Efficiency. It is hoped that the report of this special committee may indicate the extent of the use of the executive committee at the present time, and that it may throw some light on the question of the best use of this committee.

Transfer of Authority to Field

The reasons for the larger use of the executive committee are not difficult to discover. Really rapid progress is being made in many missions in the transfer of

administrative responsibilities from the home boards to field organizations. The struggle has been long and in some instances intense but the victory is already in sight for field administration. So far as the observation of the writer extends, many home boards are quite as ready, if not more ready, to transfer real administrative functions and authority, than are the missions to receive such. It is the nature of these functions that is driving the missions to a larger use of the executive committee. So long as the function of the organized mission was conceived of as a means of furnishing information and inspiration and mutual fellowship to the mission body and of making the home constituency see the needs of the mission field there was little need of any further mission organization than an annual mission meeting, a program committee, and a committee on publicity. But as soon as real authority for actual administrative work is received and taken seriously by the mission the problem of mission organization becomes acute. It cannot be too often repeated that real satisfactory and adequate administrative work cannot, as a rule, be done in the annual mission meeting of the larger missions. This surely has or should become axiomatic in our thinking. There is a larger use of the executive committee because there is a larger exercise of administrative authority.

Growth of Missions

Again, the growth in most of our missions has materially increased the burden of administration. Our problems are both more numerous and more complex. There has been a marked increase in institutional work with a corresponding increase in the complexity of all of our problems.

Specialization

Simultaneous with this increase in complexity of problems has been the pronounced tendency to specialization in mission work as in all other phases of life. These three tendencies—the growth of our work, the increase in complexity both of administrative and other problems, and the tendency to specialization, have combined to render quite inadequate the simple machinery of mission organization which obtained less than twenty-five years ago.

Discarded Plans

The plan of deciding relatively important problems by a circular correspondence vote of the whole mission has been almost entirely abandoned. The plan of dividing practically the whole mission membership into relatively large departmental or other committees is proving not only most cumbersome, but it is either filtering away too large a proportion of the time of valuable workers from more direct activities, or it is proving most ineffective as a substitute for centralized administrative authority; while, as previously indicated, it is equally unsatisfactory and inefficient to bring all the many detailed and complex problems of a modern mission on the floor of the annual mission meeting for consideration and decision. The mission have thus been forced to put far larger responsibilities on their executive committees than formerly, and thus to concentrate in these committees the authority which in the past either was not exercised by the mission at all, or if exercised, was divided among a number of other committees.

Larger Results Obtainable

Another reason for the larger use of the executive committee is the growing conviction that with careful administration much larger results can be assured by the expenditure of a given amount of money than have been secured in the past. The efficiency movement in the business world is being reproduced in the mission world. Formerly in the annual mission meeting the chief effort was to work out such plans and make such a presentation of the needs of the field as to induce the home boards and constituency to send out more men and more money. Now, the chief emphasis in mission thinking is so to use the force and funds available as to get the largest possible results. More men and more funds are still needed, and always will be; but a far more pressing need with many missions is for such plans, such policies, and such readjustment of work, and such close supervision, as will ensure the largest possible results with the funds in hand. And when the larger results are secured, when it can be demonstrated to the home constituency that the most efficient use is being made of all the resources of the mission, the Chinese staff, the funds used in buildings, the

power of the churches and schools to reach self-support and the men and money from home, then perhaps it will be easier to secure from home the additional staff and funds needed. This much is true, to secure the needed increased funds from home is often beyond our power, while it is well within our power on the field to give that degree of supervision and make possible that administration which will ensure the best use of the resources at our command. More than anything else, it is the vision of the possibility of multiplying the usefulness of our present resources—the funds and the forces which we already control or ought to control—by more careful supervision and administration, that is forcing the missions to set aside men for this work and concentrate in relatively small but representative executive committees, sufficient authority to get the desired results.

The Function of the Executive Committee

Practice in Two Missions

A brief statement of the practice of two missions known to the writer will help to make clear the function of the executive committee as it is coming to be understood. The Central China Mission of the American Presbyterian Mission, North, furnishes a good example of progress in developing and emphasizing the use of the executive committee. The practice of the mission with which the writer is connected is very similar to that of the Central China Mission. The practice of these two missions and doubtless of many others is in the main as follows:

Appointment

The executive committee is appointed by the mission—without consultation with the home board—and is responsible to the mission,—six out of a mission membership of seventy, in the case of one of these missions. The members are elected for a term of three years, with provision for one-third to retire each year subject to reëlection, thus securing continuity. The determining factor in election is not to secure station representation but to secure capable men and women who

are thoroughly representative of the mission. The committee may meet at any time during the year, but plans to hold three or four regular meetings.

Powers

The committee is empowered by the constitution of the mission to exercise all the powers of the mission. It transfers and designates missionaries and approves of furloughs. It makes requests to the home board for grants or appropriations or for increase in staff, and makes field grants from the common fund or appropriations in gross entrusted to the mission by the home board. It is responsible to the mission for general direction of all mission activities, evangelistic, educational or other activities, and for the use of funds in buildings or purchase of property. It is competent to meet emergencies and to represent the mission in negotiations with other missions, and in larger union or interdenominational enterprises. It, of course, deals with the home board direct. The actions of the committee, both those which concern the field only and those which are recommendations to the home board, are given immediate publicity within the mission and are final, on the field, except that provision is made for appeal from decisions of the committee on the initiative of a stipulated proportion of the whole membership of the mission.

The Mission Meeting

The tendency and purpose of the plan is to secure that all strictly administrative work shall, as a rule, be done by the executive committee and not by the mission in annual meeting. The annual mission meeting should be given over to hearing general reports, to consideration of some of the larger questions growing out of such reports, and to the determination of policies. Only in special and exceptional cases should really administrative problems be brought up in the annual mission meeting. A further tendency is for the mission to depend on its executive committee to bring before it well worked out recommendations, on all questions of policy coming up for consideration. The executive committee, of course, serves as, or appoints, the program committee for the mission meeting. There is a further decided tendency to have the departmental committees—

evangelistic, educational property, etc.—appointed by the executive committee and responsible to it. In most instances these sub-committees are composed of one, or at most two persons, who are held responsible for keeping the executive committee acquainted with all the important facts regarding each department, and who represent the committee as executives in carrying out its decisions and policies.

Further Advance Desired

This brief description should serve to throw light on what is coming to be considered by many as the function of the executive committee in modern mission administration. The subject is a fascinating one, as there are doubtless possibilities of a decided increase in the working efficiency of many missions, through a greater concentration of administrative authority, and more adequate provision for local supervision. The report of the Special Committee of the China Continuation Committee, above referred to, should throw much light on this interesting question, and we are convinced that any committee or any individual who can make a real contribution to the thinking of the general mission body on this subject will be rendering a most timely service.

CHAPTER XIII

SUMMER RESORTS AND THE UNIFYING OF MISSIONARY LIFE AND ACTIVITY

Logan H. Roots

Benefits Other than Health

The important place of summer sanitaria in the missionary movement as a means of maintaining and restoring the health of the workers has been generally recognized. Business firms in the Orient, too, are giving their employees from the West either much more frequent furloughs, or are building bungalows for them at these same resting places on the field. But in addition to this direct benefit, these summer resorts have produced other indirect results in unifying the life and activities of the various missions whose members meet together at these places. This has become increasingly apparent in recent years, and this justifies the recording of this fact in this YEAR BOOK. No justification of any efforts to unify plans and work is needed in these days when on every battle front even pride of nationality and of race have been sacrificed to obtain that unity of action which is deemed indispensable. These unifying results in missionary work are seen along at least six lines as described below.

Information Given and Experience Exchanged

The Fukien Christian Educational Association which, through its work of unifying and standardizing the day schools, influences over twenty thousand boys and girls in Fukien province, was organized at Kuliang and has ever since held its annual meetings there. The Secretary of the China Christian Educational Association declares that three of the provincial or district educational associations would have been impossible without the summer resorts at Kuling, Peitaiho and Kuliang. Each year women workers of the various missions hold a conference in Kuling and Kikungshan, obtaining from one another hints as to methods of work and the solution of mission problems. At every

summer resort there is a longer or shorter conference on evangelistic work. And when, last year, and again even more pressingly this year, the question of what system of phonetic writing should be adopted by workers among the illiterate came forward, the natural method of obtaining as well as of spreading information was at once seen to be a visit of those chiefly responsible to the several summer resorts, where classes and conferences could easily be held. Indeed this use of the summer colony has become a commonplace of mission policy.

Intellectual and Spiritual Uplift

The annual conventions "for deepening the spiritual life" have inevitably become a part of the life of these summer colonies, looked forward to by a large proportion of their population for the help and inspiration they give, especially to those from isolated inland stations who have few opportunities for contact with fellow workers. Hardly less valuable is the intellectual and mental stimulus received from the lectures, the concerts and the library facilities to be found at most of the resorts, and the unfailing inspiration to be drawn from the wonderful works of God in nature as seen in the hills or by the sea.

The Removal of Misunderstandings

As one looks back thirty or twenty or even ten years and compares the mutual understanding of the present with the controversies and difficulties between individuals and between missions that marred and hindered the work of the Kingdom in the earlier days, we surely must realize how much of this progress is due to the intimate contact of man with man on the tennis courts and playgrounds, the hills and the beaches, of these pleasant places where we have time to be friendly. As one correspondent writes, "Peitaiho is at its best in helping men and women to know each other, to feel respect for the worth of character, whatever outer differences exist and to sense the fundamental Christian truths which go deeper than all their divisions."

Friendship and Confidence

Growth of individual friendship between missionaries, and corporate friendliness and confidence between missions, is another result. We have already spoken of how often interdenominational

plans have been made and institutions actually born at a summer resort. Often the reason for these being possible has been that contact for more than the hurried hour or two, which is all that is possible in the working months, has brought about real friendships. Where the two or three, or the twenty or thirty have gathered together for conference and prayer and study, Christ Himself has been in the midst of them and His Spirit of unity has established that mutual respect and confidence upon which coöperation has been built. Older missionaries tell us that the whole atmosphere of missionary work in North China and in Central China has improved immeasurably since the opening of Peitaiho and Kuling, and that this sequence is not simply temporal, but a case of effect following cause. On the other hand, impartial observers have noted a striking contrast between the missionary body as a whole in Kwangtung and that in Fukien. In Fukien they tell us that there are both a measure of coöperation and a unity of feeling and of ideals which are conspicuously lacking in Kwangtung, and it is suggested that the reason of this difference lies in the fact that most of the missionaries in Fukien spend at least part of the summer, as a rule, at Kuliang, while Kwangtung has not the advantage of any such general gathering of missionaries from the whole province at any one summer resort.

Chinese Leadership

Chinese Christians have come to these resorts. An even less contemplated secondary result of the opening of these resorts, is that school boys and girls needing relief from the heat, clergymen, nurses, teachers,—tired or run down,—have been received as guests by their foreign friends, and here, as in the case of missionaries with missionaries, friendships have been cemented, misunderstandings removed and both races have profited. Not only this, but our Chinese friends have seen the advantage of such fellowship as exists between foreigners here, and have begun to seek such opportunities for themselves. This is an entirely new thing among the Chinese, who have not hitherto established summer resorts of their own. The Lily Valley Association, at Kuling, an association of Chinese Christians which has opened a large

tract of land not far from the foreign settlement, has already welcomed numberless conferences to the Young Men's Christian Association buildings erected there, and Chinese families, in their comfortable homes, have offered hospitality as foreigners do. This feature of summer life is probably still in its infancy, and its influence is bound to be far reaching.

Preparation for Christian Unity

All the indirect results mentioned above as flowing from the summer resorts are appropriately summed up as a preparation for Christian unity, and herein lies their true significance. If they were simply convenient and agreeable elements of an inevitable situation, it would hardly be worth while writing a special article about them. But when it becomes evident that they are contributing to the unity of the Christian forces in this great land of China, our deepest interest is aroused, and we want to understand and help forward with fully self-conscious purpose, these processes which have so quietly and without much observation hitherto, begun to work among us.

Desirability of Unity

The life at the summer resorts has revealed anew the desirability of Christian unity. As from a mountain top the panorama of their common work has been spread out before the missionaries, as they have found themselves considering in informal converse the progress of the one Kingdom of God in China. The hopelessness of accomplishing their task without whole-hearted coöperation has been brought home with painful clearness and certainty. The spiritual necessity of Christian unity, quite apart from its expediency, has also been felt with new force. Even those who occasionally forget the subject, have been led by the most compelling gentleness to agree with the sentiment expressed in the *Chinese Recorder* for August: "It must be felt by all good-hearted Christians as an intolerable burden to find themselves permanently separated in respect of religious worship and communion from those in whose character and lives they recognize the surest evidences of the indwelling Spirit."

Difficulties

Pleasant social converse, common worship and helpful conference, however, have served to reveal more distinctly than ever the difficulties which beset the endeavour after Christian unity. The resistance of denominational pride and prejudice, the still deeper divisions and exclusiveness caused by difference of race, and everywhere the enormous allowances which must be made for inevitable divergences of theological opinion, ecclesiastical polity, and individual or corporate taste in matters of worship—these massive obstacles to Christian unity, are seen and felt with new poignancy in those places where representatives of many nations and races and churches undesignedly meet face to face for a few weeks.

Atmosphere

Difficulties, therefore, we acknowledge; but however massive, they cannot quench, they simply challenge and so arouse faith, in view of the supreme worth of Christian unity. Unity implies perfection, but the attainment of perfection is God's command through Christ. Moreover, the very fact that without conscious design on the part of His missionaries, God has been working to this great end through the humble channel of the summer resorts, rouses new faith in God, and also shows the value of humble means in attaining great ends. The indispensable preliminary to success in any adjustment concerning creeds or any plans for common organization is an atmosphere of mutual confidence and understanding, in which, without constraint or external force of any kind, Christian people "loathe to differ and determine to understand" and to help each other. The summer resorts are bearing a serious part in the creation of this atmosphere on the creation of those affinities which we can believe will ultimately reduce our chaos to order. For "the only difference between chaos and order is that the constituent elements in the one are actuated by antagonisms, and in the other by affinities. Order everywhere takes its beginning in mutual understanding. It is not mechanical but organic. The whole gives of its vitality to the parts, not by cogs but by arteries. The parts fulfil their duty to the whole by functional loyalty that does not usurp the office of neighbouring parts in performing their own task.'

CHAPTER XIV

WORK OF THE CHINA INLAND MISSION AND ASSOCIATE MISSIONS IN SHENSI

By a lady worker in the Province*

Beginnings

The China Inland Mission first entered the province in the year 1876, and the first station, Hanchungfu, in the South, on the Han River, was opened three years later in 1879. The opening of Chengku followed in 1887, and of Fengsiangfu in 1888. The other five China Inland Mission stations were all opened by 1898. The two Associate Missions, namely, the Swedish Mission in China and the Scandinavian Alliance, opened their first stations, the former in 1891 (Tungchowfu) and the latter in 1893 (Sianfu, Lungchow and Hingping).

Present Extent

According to the latest available statistics, the China Inland Mission has eight mission stations—five in the south, below the high mountains separating this part of the province from the great Sian plain, and three on the plain—with twenty-one outstations. The Scandinavian Alliance has fourteen stations in the central part of the province with forty-seven outstations, and the Swedish Mission in China has four stations with thirty-one outstations (leaving no city in the area occupied by this Mission unopened), making in all twenty-six stations and ninety-nine outstations.

Evangelistic Work

The China Inland Mission stands first of all for evangelism, and some of the missionaries and the 235 Chinese workers, of whom seventy-two are voluntary, itinerate over large areas both on the plain and in the mountainous districts of the South,

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* This article, which has been kindly supplied through the headquarters of the China Inland Mission in Shanghai, is supplementary to the chapter on Shensi in the series of provincial articles "A Decade of Progress of China," which appeared as Chapter XXIII of the China Mission Year Book 1917.—Editor.

preaching on the market places, at fairs, to gatherings of pilgrims, in tea-shops, anywhere and everywhere in fact where opportunities are found, selling books, distributing Gospel literature, some holding tent missions, some using the magic lantern as a Gospel agent. A great deal of literature has been sold during the last ten years, but in some places the sales are not so large as they used to be, owing to the fact that most of those who buy books have already bought and have Gospel literature in their homes. One station reports almost every house in 200 villages visited during the year, another 360 villages visited during the same period, and another that 600 days of voluntary preaching were given by the Christians in twelve months, and in many stations a great deal of house-to-house visiting is done. A good deal of eager interest has been reported, though some stations report, "Work hard, people indifferent."

Printing Press In 1915 a printing press was set up in Sianfu, and this produces good quantities of literature for distribution, some of which was given to teachers of Government schools in certain places.

Classes and Conferences Bible schools and classes, also conferences, are frequently held in the central stations, to which Christians and enquirers are gathered from the country round for special teaching.

Revivals Several years ago the Rev. A. Lutley and Evangelist Uang visited a number of the stations on the plain and held revival meetings which resulted in much blessing, and in 1917 Miss J. Gregg followed with special missions for women.

Building A good deal of building has been going on during the past ten years—mission houses, chapels, schools, and so on—and many chapels have been built largely by the splendid contributions of the Chinese Christians, besides several buildings being given. The work of building, of course, necessarily hinders to a great extent the ordinary activities of the missionaries concerned, but at the same time it has given opportunities for the many workmen to hear and be taught in the Truth.

Unrest in 1917

In 1917 revolutionary unrest has hindered the work is some places, but the troubles have turned out to be, on the whole, for the furtherance of the Gospel. As in the Revolution, mission stations became places of refuge for terrified officials, women and children, and the comfort and help given by the missionaries has gained confidence where before was indifference or suspicion, and opened a wide door of usefulness. Much was done for wounded soldiers and civilians in 1917, and at all times more or less dispensary work is done at most of the stations. There are still several opium refuges in connection with these Missions, though not so many as formerly have been needed the last year or two.

Schools

At the beginning of 1917 (these being the latest figures available) the China Inland Mission, together with the Associate Missions, had thirty-two schools with two hundred and eighteen boarders, one hundred and seventeen boys and one hundred and one girls, and three hundred and ninety-three day scholars. A Theological Seminary was opened in Sianfu in 1908, and a Seminary for Girls in 1916; also a Memorial School for the education of the children of the Scandinavian missionaries. The Sunday schools gather eight hundred and thirteen children, so far as the writer knows, mostly non-Christian.

Statistics

There were at the beginning of 1917 eighty-three missionaries, fifty-five organized churches, one hundred and twenty-five chapels, 2,733 communicants in fellowship and another 2,070 under Christian instruction. In 1916, 646 were baptized, making to the end of that year, 3,874 since the commencement of the work.

CHAPTER XV

NEW MISSIONS AND NEW STATIONS

A. The Opening of Work Amongst the Tai Population of Yunnan*

Official Sanction The year 1918 is memorable as marking the opening of the first mission station in Yunnan where work is to be exclusively for the Tai people. This work received the official recognition and support of the American Presbyterian Mission, North, in the following series of resolutions, passed by the China Council in its Annual Meeting held at Shanghai, Oct. 10 to Nov. 6, 1917:

Whereas authorities on the races and languages of South China agree that a considerable part, in some sections of South China the largest part, of the people are closely related in blood and speech to the Tai of Siam; and

Whereas our own Presbyterian Church has the only considerable body of missionaries among the Tai, and the only considerable Tai-speaking churches; and

Whereas the sections of China where the Tai population is found are recognized by the China Continuation Committee as among the least adequately occupied section of China, there being, so far as we are aware, no missionary in China who can speak with them in their own tongue;

Resolved, first, that we recognize the special responsibility of our own church for the evangelization of the Tai people in China as well as Siam; but as a definition rather than extension of our responsibility.

Second, that we cordially approve the action of the Board and the Siam missions in opening work in southern Yunnan where the written character and the religious situation are identical with that in North Siam.

Third, that it is our judgment that whenever the Board feels in a position to open additional work for the Tai people, such work should be located in the southeastern part of Yunnan and southern Kweichow, in the regions roughly indicated by Poseting, Kwangnanfu, and Hingifu.

Foundation Work Interest in the spiritual welfare of the Tai people living in southwestern China has

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* This article is based upon a report by the Rev. W. Clifton Dodd, D.D., to the China Council of the American Presbyterian Mission, North.

existed for many years. Doubtless this interest was awakened first in the Presbyterian and Baptist missionaries at work among the Tai tribes in Siam and Burma. Tours of exploration made by these missionaries and others revealed the fact that the provinces of southwestern China as well as French Indo-China supported a large population of those who were akin both in blood and speech to the Tai race in Siam and Burma. In 1910 the Edinburgh Missionary Conference called special attention to these great unoccupied fields. For a number of years before this, the Presbyterian Mission in North Siam had carried on itinerant evangelistic work in both southwestern Yunnan and the French possessions. Thousands of religious tracts and portions of Scripture, printed in the Tai language, were distributed, and tens of thousands of Tai people heard the Gospel in their own tongue. More recently the American Baptist Mission in Burma followed up its work in that country by work for both the Tai and hill tribes inhabiting southwestern Yunnan. Several years ago the China Inland Mission, which is working chiefly amongst various tribes in northern Yunnan, also became interested in large settlements of Tai who were living in the valleys of the many tributaries of the Yangtze. The late Samuel Clarke, of that mission, did much during his life for the Tai in Kweichow. He translated the Gospel of Matthew into their local dialect, called "Chung Chai," had it printed in Romanized, besides doing considerable personal evangelistic work among them. In Kiangsi, the Christian and Missionary Alliance has been able recently to reach a number of Tai people through the medium of their work among the Chinese.

Population and Distribution

The Tai in China proper are part of a widely distributed race of equal antiquity with the Chinese. Out of an estimated total of about twenty million it is perhaps safe to say that at least five million Tai live in southwestern China. Roman Catholic priests regard this estimate as too low and are inclined to put the figure as high as ten million. The late Mr. Clarke estimated that of these five or ten million Tai in China, about two million live in the province of Kweichow. A joint commission of missionaries from China and Siam

estimated in 1913 that not less than two million Tai-speaking people inhabited the northwestern part of Kwangsi province. This permits an estimate of anywhere from one to three or four million Tai inhabitants for the province of Yunnan. A glance at the ethnological map prepared by Major Davies shows the Tai distributed chiefly over the southern half of Yunnan, extending from about the 25th degree north latitude in the west, and the 24th degree in the east, down to the southern border of the province. From earliest historical times the Tai have dwelt almost exclusively in the plains. Evidence of this is still to be seen around Naningfu, Mengtze and Szemao. These places are now inhabited chiefly by Chinese, and have been ever since the time that the Chinese gained political supremacy over the Tai of Kiangsi and eastern Yunnan, which was more than eight centuries ago.

Characteristics

The Tai are of Mongolian origin and closely resemble the Chinese of Kwangtung and Kwangsi in appearance. In the extreme south of the Malay Peninsula they resemble the Malayan Filipino. The Tai are an agricultural people to an even greater degree than the Chinese. They are characteristically hospitable, pro-foreign, very receptive of new ideas and new methods, lovers of music and flowers. In their system of government they are very democratic, still adhering, in many sections, to the custom of deposing a petty chief whose rule has proved unsatisfactory, by a direct uprising of the people.

There is good reason to believe that the Tai people in southeast China are undeveloped rather than decadent. Deprived of contact with other people, even from the Tai of the next valley, they have never had the advantages of learning anything new. For centuries the majority of them have experienced no winter, and have therefore never been compelled to think or provide for physical needs ahead. They are not people with any commercial or manufacturing instinct, and they have not developed a highly organized society. The position and status of their women is in direct and striking contrast to the status of women still prevailing among the Chinese. The fact that the new bridegroom goes to live with and is practically a slave for the

family of the bride is convincing evidence of the high position of womanhood. Their women hold the purse and draw the purse strings. They know of no zenana seclusion, do not bind their feet, are in many cases the nomadic traders of the family, taking their husbands and dependents with them. They wear no veils, no shoes, and generally do as they please. They are usually as accessible to the mere man-missionary in his presentation of the Gospel appeal as are their husbands and brothers.

Language

The Tai language, like that of the Chinese, is monosyllabic and tonal. The Tai of southern Siam claim only five tones, while those on the Yangtze have about ten. The main body of them get along with eight tones. It will be of interest to students of Chinese to know that the Tai have final *k*, *p*, *t*, *m*, *n*, and *ng* sounds well defined. The claim has been made that about one-third of the vocabulary of the Cantonese is identical, or almost so, with that of the Tai. Until we have capable students who are thoroughly versed in both languages, such claims are impossible of verification.

Education

In the matter of their education, there is the widest diversity among these widely distributed people. Throughout Siam there exists a government system of education which is of high grade and is rapidly becoming compulsory. In Burma and western Yunnan there is a system of education closely associated with the Buddhist monasteries that is, however, of low grade. East of the Mekong-Red River watershed there is no education in the Tai language deserving the name. Eight alphabets are known by the writer to be in use among the literate Tai, three in Siam, three in Burma and Yunnan, and two in French territory, with considerable overlapping of each. These eight alphabets seem to be of Indian origin. The one alphabet most widely prevalent is that now in use by the North Siam Mission of the Presbyterian Church. This is being introduced by missionaries of the China Inland Mission among the illiterate Tai in central Yunnan.

Plans for Missionary Occupation

The plan eventually is to initiate missionary work among all the Tai people of China, literate and illiterate. The China Inland Mission has already established work among the Tai in northern Yunnan. The Christian and Missionary Alliance has declared its intention to initiate work as soon as possible among the Tai and other aboriginal tribes in Kwangsi province. The Baptist Mission in Burma plans very soon to open a station some distance west of the Mekong in southwestern Yunnan. The North Siam Mission of the Presbyterian Board has this year opened a station at Chieng-rung (Chieng-hung), on the Mekong not far above the southern border of Yunnan. It is because Chieng-hung is the first station in Yunnan to be opened exclusively for work among the Tai that space has here been given in this YEAR BOOK for this article. The Baptist and Presbyterian missions have a peculiar responsibility for the Tai people of China, first, because their work in Burma and Siam has always been largely among the Tai people; secondly, because in this work these missions have always been singularly blessed. They have gathered between fifteen and twenty thousand Tai converts into more than forty churches, have organized these churches into presbyteries and associations and have in addition provided the members of these churches with a strong educational system, including theological training schools for the training of Tai workers.

Intensive Policy and Coöperation

In entering China and establishing work at Chieng-hung the Northern Siam Mission of the Presbyterian Church strongly feels that its own experience, as well as that of other missions, like the China Inland and United Methodist Missions, who work in areas, where there are numerous tribes, warrant them in planning to establish *distinctively* Tai stations for the evangelization of the Tai people, leaving to other missions the work among the Chinese and the aboriginal tribes. The North Siam Mission of the Presbyterian Church also wishes to proclaim as a part of its

policy, the establishment of as many stations for work among the Tai in Yunnan, Kiangsi and Kweichow as the providence of God may make possible. At the same time the mission stands ready to give all possible encouragement and help to other societies and missionaries who may also be led of the Lord to work for the Tai in China. As proof of their sincerity in this matter the mission with the sanction of its board has loaned one of their experienced missionary families to the China Inland Mission for three months during the present year in order to assist the latter in the organization of its work among the Tai people of northern Yunnan. It is sincerely hoped that further opportunity for fraternal coöperation of this kind will be given to this mission. Thus will the whole Tai race be brought the sooner to know that the Father sent the Son, and that He loves the Tai people even as He loves the Son.

B. Changes in Mission Stations, 1917-18

C. L. Boynton

Following is a brief summary showing the changes in the territorial distribution of the foreign staff so far as may be shown by an annotated list of new stations opened, stations previously occupied by some mission now entered residentially by others, and stations hitherto occupied which have been vacated, at least temporarily, since the publication of a similar summary in the YEAR BOOK of 1917. The facts are complete so far as data have been reported by mission and station secretaries, for publication in connection with the *Directory of Protestant Missions* in China, to appear early in 1919.

In this list stations opened or newly entered by the allocation of missionaries for permanent residence are printed in Roman type; those vacated in *Italic* type. In the few cases where the occupation began before the period under review this is indicated by the symbol * with the year, where known. The same of the mission occupying is given in parenthesis, following the name of the place.

Anhwei: Chengyangkwan‡ (C.I.M.), Tunki (Methodist Episcopal); **Chekiang:** Hangchow† (Y.W.C.A.), *Fenghwa* (C.I.M.), *Lukiao* (C.I.M.), *Tunghianghsien* (American Presbyterian, South); **Chihli:** Chengtingfu† (Salvation Army), Kalgan† (Salvation Army), Luancheng (Assemblies of God), Paotingfu† (Salvation Army), Sinlo (missionaries of South Chihli Mission at *Kwangpingfu* now under Assemblies of God), Taku (Salvation Army), Tientsin† (Salvation Army), Yüchow Chi, (Norwegian Free Evangelical Mission); **Fukien:** Hwangshih* (Methodist Episcopal, 1915), *Yunganfu* (Church of England Zenana Mission); **Honan:** Checheng (Lutheran Board of Missions), Kankow (Unconnected), Kushihsien* (transferred to Lutheran United Mission by Grace Evangelical Mission—opened 1910), Ninglingshsien (China Mennonite Missionary Society), Yungsin (Scandinavian Mission in China—C.I.M.), *Siangchenghsien* (C.I.M.); **Hunan:** Hengshanhsien* (Liebenzell—C.I.M.) Liangtowtang (C.I.M. 1916), Yüankianghsien (Norwegian Missionary Society), Yungfeng (Liebenzell—C.I.M.), *Taochow* (Church Missionary Society); **Kiangsi:** Kaoanhsien* (Unconnected, 1903), Kuling* (Independent, United Methodist Mission), Nanchanghsien (Unconnected), Shaho (Unconnected), Tuchanghsien (Unconnected), *Fuchow* (Methodist Episcopal), *Juichowfu* (Unconnected), *Kiukiang*† (American Bible Society) *Shangkao* (Unconnected); **Kiangsu:** Chinkiang‡† (Church of God Mission) Liuho* (Seventh Day Baptist Medical work, hitherto entered under Shanghai), Nanking† (Language students of American Board, Christian Women's Board, Lutheran Board, Reformed Church in U.S., Y.W.C.A., and Independent), Tangshan* (Independent), *Süchowfu*† (Church of God Mission); **Kwangsi:** Poseh (Independent, 1914), *Tengyün* (Christian and Missionary Alliance); **Kwangtung:** Macao† (Assemblies of God), Pakhoi† (Southern Baptist Convention), Shatow E* (Hebron, 1913); **Kweichow:** Sankiang (Liebenzell—C.I.M.), Tungchow (C.I.M.), Weining (C.I.M.); **Shansi:** Fengchen† (Salvation Army), Tatungfu† (Salvation Army); **Shantung:** Fushanhsien-Menlow (Salvation Army), Kwanhsiachia (Unconnected), Taianfu† (transferred from American Baptist Gospel Mission to Southern Baptist Convention), Tsinan† (London Missionary Society, Lutheran United Mission, Salvation Army), *Tsingchowfu* (American Presbyterian staff transferred to Tsinan); **Shensi:** Hinganfu (Lutheran Free Church of Norway), Pehtunchen (Scandinavian Alliance Mission); **Yunnan:** Chieng-hung (American Presbyterian, North), Chüyuan (Independent), Hokow (South Yunnan Mission), Puerhtu (South Yunnan Mission), Wutingchow (American Presbyterian, North), Talang (Independent), Yüwuchen (C.I.M.), *Lufenghsien* (Assemblies of God, moved to Talang), *Yünnanfu*† (Independent, moved to Puerhtu): **Manchuria:** Chinchowfu, Kirin (Danish Lutheran Mission), Moukden (Y.M.C.A.), *Dairen*† and *Newchwang*† (Foreign chaplaincies vacated by Church of England Mission).

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* Work begun prior to 1917. † Already occupied by others. ‡ Reoccupied.

It is necessary to observe that in many cases the discontinuance of a station for foreign residence does not mean abandonment of the work, but a redistribution of forces. In the case of some unconnected or independent workers, it may mean an attempt to find more favourable soil in which to sow.

There are doubtless other stations than those in the above list which have been opened, or closed, within the period under review, but the data for these are not at hand.

Noteworthy Advances

The most noteworthy observations to be made from an examination of the foregoing list are the dispersion in Chihli, Shansi, and Shantung of the new and largely recruited forces of the Salvation Army, whose work is described in a later chapter, the growth of the work of the South Yunnan Mission (Pentecostal Missionary Union), the continued pioneer work of the China Inland Mission, and the tendency to open new stations in the southwest, particularly in Kwangsi, Kweichow, and Yunnan. *Millard's Review* reported the arrival in September of new independent missionaries to be stationed in Yunnan.

Sinkiang

It may be noted also that the 1918 *Directory* is the first to include the work of the Swedish Missionsforbund in Sinkiang (Chinese Turkestan) at Hanchang, Kashgar, Yangihissar, and Yarkand, where missionaries have been labouring both among Chinese and Turkis since 1892, but without success so far as the gathering of baptized believers into churches is concerned.

Transfers

The work of the American Baptist Gospel Mission at Taianfu has been transferred to the Southern Baptist Convention, as has also that of the Baptist Mission, British, at Kweiteh, Honan. The work of the Grace Evangelical Mission in Honan has been turned over to the Lutheran United Mission. The International Institute at Shanghai has been closed owing to conditions arising from the War. The strengthening of the staff of the Medical School of the Shantung Christian University at Tsinan has brought representatives of the London

Missionary Society and Lutheran United Mission, and the transfer of the Gotch-Robinson Theological College to Tsinan from Tsingchowfu removes the representatives of the American Presbyterian Mission, North, from the latter place.

Vacancies

There are many more stations temporarily vacant owing to the War than is indicated by the list, but these are so likely to be reoccupied shortly that they do not constitute an essential part of this brief record.

CHAPTER XVI

RECOMMENDATIONS AND FINDINGS OF CHURCH AND MISSIONARY ORGANIZATIONS

The Editor

(This chapter consists of copies of recommendations and findings of church and missionary organizations in China, that have come to the Editor's table, and of these the limited space here has compelled the selection of only a few. Those selected for reprinting are such as indicate new developments, or such as record fundamental principles, or noteworthy action with reference to fundamental problems. The Editor requests secretaries to send him copies of all papers that are of interest to others than the members of their own societies, that this chapter may each year become of increasing value.)

I. Regarding Evangelistic Work

A General Statement of Policy

The Evangelistic Committee of the Shantung American Presbyterian Mission, 1917, presented a report on Evangelistic Policy and the following recommendations were adopted:

1. To have as our purpose the speedy evangelization of China, striving to reach all classes for Jesus Christ.

2. To work steadily for a pure and spiritual Church which shall be self-governing, self-propagating, and self-supporting.

3. To nurture Christian believers in the truth, instruct them as to the duty of keeping the Sabbath, and as to systematic and proportionate giving, and witness-bearing.

4. To urge Christians to provide their own houses of worship as far as possible, and the equipment and maintenance of the same; also to pay a proportionate share for the rent and maintenance of street chapels when used for congregational purposes.

5. To maintain a close and helpful coöperation with the Chinese Church through our coöperative and other committees; at the same time holding to the general

principle that self-government should be in proportion to self-support, the fostering of which should be a recognized duty of the coöperative committees.

6. To have appointed in each congregation of believers a local leader who shall serve without pay, leading Sabbath services in the absence of the pastor or evangelist, and being responsible for the spiritual interests of the congregation.

7. To conduct annually in each station a series of meetings for the church leaders, evangelists, Bible women, and school-teachers, for the study of the Bible, and to provide for Bible classes at the stations or outstations for inquirers and believers.

8. To carry on intensive evangelistic work in the larger cities of the province with the special view of reaching the higher classes through the City Evangelization Project.

9. To maintain such a proportion of foreign evangelistic workers in each station as will enable that station properly to direct and develop its evangelistic work, while placing increasing responsibility on the Chinese pastor and helpers.

More Intensive Work

From the *Minutes* of the Central China Mission of the Foreign Christian Missionary Society, 1917: The conviction has grown during the year that we should continue in the line of stronger development for our established stations rather than to extend our work into new fields. We are now calling for a larger number of men for our present stations. We are glad to say that the executive committee seems to give favourable consideration to this trend in mission policy. We are already beginning to feel the added strength and confidence which comes from having our work better supported and more adequately equipped.

Evangelistic Campaigns

The Organizing Committee of the Province-Wide Evangelistic Campaign, Szechwan, has adopted the following program. Similar plans were adopted, two years ago, by the Honan Forward Evangelistic Movement Committee.

"This Committee recommends that the missions unite on a Five Year Forward Evangelistic Movement, which shall have as its purpose (1) the holding of special evangelistic

meetings in every city, town or market now occupied, and in as many others as possible in which only occasional work is done, so that the whole province may be reached with a very definite gospel message, (2) the recognition by every church member of his responsibility to his non-Christian neighbours, (3) the practical training of church members in the work of evangelism, and (4) the enlisting of every member in church work according to his capacity.

"This committee believes that such a movement, while depending mainly on the local workers, would be greatly strengthened and stimulated by a judicious interchange of workers, and also by invitations to workers selected from other provinces."

The *West China Missionary News*, May, 1918, published the following statement of the policy regarding evangelistic campaigns in the Szechwan Mission of the Church Missionary Society:

"It is the policy of the Church Missionary Society that during this year in every parish there should be at least one special evangelistic campaign. Where possible, one station is to help another, but it is understood that the burden rests primarily upon the local workers, and that the coming of outside help in no way relieves them of their responsibility. Special funds have been set aside for these evangelistic efforts, and the Rev. A. A. Phillips and Mr. Heo Siang-sen have been appointed to assist in the carrying out of this program."

Preparing Inquirers

The following resolutions regarding preparing inquirers for church members, and the latent energies of the church, were adopted by the Central China Presbyterian Mission, 1917:

Resolved: That a very real need exists for definite and systematic instruction of inquirers and church members, and the conference requests the mission to instruct the evangelistic committee to bring the matter before the presbyteries, recommending that:

(1) With regard to inquirers, a weekly class be formed in each congregation and a uniform course of

instruction arranged. The teaching of this class to be conducted, if possible, either by the preacher in charge or by the session.

(2) With regard to church members: that a course of home Bible readings be arranged by presbytery and that every Sabbath, at a convenient time, the preachers in charge conduct a half-hour's review of the week's readings, explaining difficult passages and encouraging the members to ask questions freely.

Resolved: That the latent energies of the Church are not being sufficiently used, and realizing the need and value of service for growth in the Christian life, the mission is asked to instruct the evangelistic committee to formulate a plan applicable to the local churches, whereby the preacher can be assisted in providing methods of service in Christian effort for all members and inquirers, according to their abilities.

Training of Evangelists in Service

The Central China Christian Mission adopted the following in July, 1917:

(1) That the course of study for evangelists be made compulsory.

(2) That a definite time be given to all evangelists whether men or women for reading and study.

(3) That each station be supplied with a certain number of books and magazines as a nucleus for a reference library and that the men in the outstations have the privilege of using these books and magazines.

(4) That in all our stations we shall provide neat guest halls and study rooms for our evangelists and teachers.

Church Building Loan Fund

This plan was adopted by the Presbyterian Mission in Shantung, 1917:

Resolved: That the mission offer to furnish our Chinese Shantung Church with two thousand five hundred dollars as a Loan Fund for building chapels on the following conditions:

1. That every presbytery each year give two copper cents each year per communicant member.

2. That the mission appoint two members and each presbytery two members, these two members of the mission together with the two from each presbytery to constitute in each presbytery a committee to have charge of this matter.

3. A presbytery entering into this contract with the mission will get the benefit of the money offered, only on the condition that it raises its quota of two copper cents per communicant member, and also that every one of its congregations using this money repay according to promise.

Regulations Governing the Use of Loan

1. In every case the land must first be secured and the deed deposited in an iron safe.

2. The chapels must not be built within five *li* of each other.

3. The local Christians must first pay the amount in money that they have subscribed.

4. In each case the loan will be to the amount of one-half what is given locally in money for a chapel, and one-third of this loan will be of the nature of a contribution from the fund.

5. That the chapel be used for the purposes of worship only.

6. That the loan be paid in full in four years, one-fourth every year.

7. Before the money is loaned, in every case, those proposing to build must first submit the building plan to the committee of the presbytery in charge, stating clearly the size and style of the proposed building, and get the committee's approval of the same.

8. The congregation building the chapel shall give a mortgage on the same to the amount of the loan, to be held by the committee in charge of the fund until the loan be repaid.

Voted: That the question of this loan fund for the erection of chapels be held over for one year, and the plans and conditions of the loan, as outlined above, be placed before the presbyteries in accordance with the recommendations of the synod. The presbyteries shall report to the mission through its fund committee whether or not they approve of the loan conditions and to what extent they

might wish to make use of this fund. In case this money is not used as a loan fund it is to be used for general evangelistic work.

II. Educational Work

General Statement of Policy

The American Presbyterian Missions, both in Shantung and in Central China, during the past year have adopted important statements of educational policy. The limits of space in this chapter prevent the publication of both of these statements, and the findings and recommendations which follow are those adopted by the Central China Mission.

Day Schools

A. Purpose—1. To train the children of the Church. We should aim to give the largest possible number of the children of the Church such a primary education as will best fit them for their duties, present and future, in the home, Church and state. This means, in addition to the three R's, special training in ideals and habits.

2. To Christianize other children and their homes. We should aim to bring under this Christian influence the largest possible number of the children of families otherwise not in touch with Christianity.

3. To exhibit to the community the Church's interest in public welfare.

B. Location—1. Where a church worker is located. Where possible it should be our ideal to have a Christian school as one of the institutions of the church, the preacher and teacher working together as a team. Since our finances are limited, it will hardly be possible to realize this ideal fully, and in those centers where there are good government or private day schools, we should patronize these schools, and concentrate our own educational efforts along lines of religious education, holding both week day and Sunday school classes, so conducted as to win and transform the children attending.

2. Where a school naturally forms a promising opening as a Christianizing agency. Only in exceptional cases should a day school be opened where there is not located a church worker, and then only when the teacher is an effective Christian worker.

C. Finances—The Chinese Church should contribute to elementary education as one of the items in its regular budget.

We should raise from tuition all possible, consistent with the purpose of the school as stated above.

We should receive as large contributions as possible from the community, where such gifts do not compromise the aggressive Christianizing policy of the school.

The mission should make up the balance necessary to provide adequate salary for earnest, capable teachers.

D. Relations with Government Education—Friendly relations with government schools should be cultivated and sympathetic inspections should be welcomed. The community should feel that the school is one of its institutions and it should be utilized more as a social center.

E. Teachers—Christian teachers who have had at least two years middle school work, followed by special normal training, and other Christians who can demonstrate equal ability in teaching the required subjects. It might be well to promise to such teachers as do two years of good teaching in day schools at reduced salaries, financial aid in completing the middle school course.

F. Relation to other workers—There should be the closest coöperation between the teachers and the other workers, such as evangelists, Bible women, Sunday school workers, etc., and between the educational superintendent, the itinerating missionary, and the Chinese workers.

G. What is a graduate prepared to do?—To enter a trade, go into business, or go on to a higher school.

H. Control—1. The school should be under the control of the local evangelist, where he is capable, or the local committee, with close supervision by the itinerating missionary and the superintendent of elementary education.

2. So far as the mission is concerned, the location and maintenance of schools should be under the control of the

executive committee, through the committee on school work, rather than under that of the station or individuals.

I. Certificates—The superintendent of elementary education shall hold examinations and issue certificates to all teachers employed in day schools. The grade of certificate and quality of work done in teaching shall have weight in fixing salaries.

Higher Primary Schools

A. Purpose—To give the largest possible number of the children of the Church such a grammar school education as will best fit them for their duties, present and future, in the home, Church, and state. This means, etc. (See under Day Schools.)

B. Students—As under Day Schools.

C. Location—1. One in connection with each middle school, except possibly at the college.

2. In other important centers where from three to five church day schools act as natural feeders.

Note.—The above presupposes a boarding department, which should be conducted at a minimum cost to the mission. We raise the question whether it would not be wiser, in centers where there is an excellent government higher primary school, to open a church hostel, where the children of Christians from adjoining fields may receive Christian home influence, religious education, and supervised study, while attending the government school as day pupils.

D. Relation to Government Education—As under Day Schools.

E. Teacher—As far as possible Christians, graduates of middle schools, who have had adequate normal training. We should have a teaching staff that will create a strong Christian atmosphere and stand for high grade scholastic work.

F. Curriculum—That of the East China Educational Association.

G. What is a graduate prepared to do?—He is prepared to perform more intelligently his duties in the home, Church, and state.

To fill a better business position.

To take up a more advanced trade.

To enter a middle school.

When fairly mature, to teach in the lower primary schools after special normal training.

H. Control—The schools shall be under the direction of the person or persons appointed by the executive committee, and subject to review by the executive committee.

Middle Schools

A. Purpose—1. To give such preparatory training as is needed by students who plan eventually to become:

(a) Church workers, such as Bible teachers in schools, preachers, social workers doing institute or Association work.

(b) Professional workers, such as doctors, nurses, lawyers, teachers in middle and higher primary schools.

(c) Foremen and other leaders in industrial enterprise, and holders of responsible business positions. This latter applies specially to Lowrie Institute.

2. To give much training as shall enable graduates at once to fill positions as teachers in Christian higher primary schools.

In all the above, it is understood that the Christian ideals and habits and information needed by the above group of students will be adequately planned for, with consideration of their present student needs and their future life work.

3. To prepare students to enter college.

B. Students—To receive all qualified students who can be accommodated. Graduates from our lower primary schools are to be especially encouraged.

C. Location—Middle schools shall be located only where in the judgment of the executive committee there is sufficient demand for them.

D. Finances—As under Day Schools.

E. Relation to Government Schools—As under Higher Primary.

F. Teachers—Foreigners who are qualified, graduates of colleges and higher normal courses.

G. Curriculum—Such curriculum as seems best adapted to secure the aim stated in the first paragraph. We recommend that in so far as possible an effort be made to follow the government course.

H. Control—As stated under Higher Primary.

General Recommendations

1. *Resolved:* That the mission should emphasize as one of the duties of church membership the responsibility of Christians for providing at least an elementary education for their own children and for the children of the Church. It should be the aim of the mission to develop in the Chinese Church the feeling of proprietorship in all our schools.

2. *Resolved:* That action on the following recommendation be deferred until the next meeting: "No middle school, with the exception of the two union institutions in Hangchow, shall undertake more than two years of middle school work, and in these two years no class shall be carried which has less than ten students, unless the Chinese constituency will finance the smaller classes."

III. Christian Literature

Emphasis Renewed

Renewed emphasis upon the importance of a larger use of Christian literature is found in the records of several missions. As illustrations of this, we quote the action of two bodies.

The Central China Presbyterian Mission in 1917 adopted the following resolution:

Resolved: That the literature now published is not sufficiently used by the missionaries; that there is lack of familiarity with the best publications. Appreciating the value of literature in the propagation of the Gospel, the mission is requested to instruct the evangelistic committee:

(1) To familiarize themselves with suitable publications of the various literature societies.

(2) To recommend to missionaries the literature best suited to their needs.

(3) To make an effort to keep all preachers supplied with a variety of helpful literature.

(4) To see that an attempt is made to increase the appropriations for literature—asked for on the estimates—or that a part of the Stewart Fund be used for that purpose.

The Foochow Conference of the Methodist Episcopal Church, in 1917, took the following action:

We recommend:

1. That each district superintendent, in coöperation with the missionary-in-charge, provide a depot for the sale of Bibles, hymn books and tracts.

2. That preachers urge members to undertake the sale of single copies of gospels and other single books of the Bible among their acquaintances.

3. That every candidate for baptism and church membership should be required to have his own Bible and hymn book.

4. That preachers urge members to subscribe for church papers, especially the *Chinese Christian Advocate* and the *Young People's Friend.*

5. That in each district a person be designated to manage the circulation of literature.

Phonetic Script The Chinese ideograph has been a most difficult obstacle in the way of teaching every member of the Chinese Church, particularly women and old people, to read the Bible. In response to the increasing interest on the part of a considerable number of the Chinese workers in the use of some simpler form of writing, the China Continuation Committee at its meeting in April, 1918, appointed a Special Committee "to make recommendations with regard to the problem of a simplified system of writing Chinese." This Special Committee called a conference on this subject, which met in Shanghai, on September 24 and 25, 1918.

The results of the committee's study, and its correspondence with a large number of persons in practically every Mandarin-speaking province, was laid before this conference. After careful consideration the conference

voted unanimously to recommend the adoption of the National System of Phonetic Writing, which was prepared by a conference called by the Government and which is being promoted by the National Board of Education. The conference made several other suggestions with reference to the preparation of Christian Literature in this form of writing. The report of this committee and conference was given to the Executive Committee of the China Continuation Committee on October 2, and was then approved. In accordance with its recommendations, the executive committee approved a budget to launch the movement in the churches, and extended a call to Miss Garland, of the China Inland Mission in Kansu, to become executive secrefary of the new committee appointed to promote this system of writing, and also to be general editor of the literature prepared by this committee.

Romanized Vernacular

The phonetic writing referred to in the preceding paragraph can be used only for Mandarin, which the Government is aiming to make the national language. For the vernaculars in the southeastern provinces, which have a larger syllabary, the systems that use Roman letters are still the best form of phonetic writing.

In South Fukien, the Chinese churches have undertaken a campaign this year to teach every church member so that he may be able to read his Bible printed in Roman letters.

The Foochow Conference of the Methodist Episcopal Church in 1917 adopted the following resolutions:

We are convinced that real progress in Scriptural knowledge for the vast majority of our Chinese Christians, depends, for the present time at least, on the use of the Romanized system. While it has been recognized and used for many years in the Foochow Conference, we believe that a much wider use of the medium is imperatively needed if we are to have a Bible-reading Church. We therefore urge that the conference take special action looking to the promotion of the study of the Bible in Romanized by the whole Church.

Four definite steps are urged:

1. That every preacher under appointment shall establish at once a class in Romanized for the members of his church which shall meet not less than once a week.

2. That every district shall hold a normal institute once during the year for the workers of the district for instruction in methods for teaching Romanized to the people.

3. That steps be taken to secure cheaper Romanized books than are now available.

4. That every preacher be asked to report at next year's conference the number of persons who have been taught the Romanized on his circuit or in his Church.

IV. Medical Work

A Statement of Policy

The following recommendations regarding mission policy for medical work were adopted by the Shantung Presbyterian Mission, 1917:

1. Except in special cases to have at least one dispensary and hospital in each station.

2. Except in special cases to have two foreign physicians in each station, either a man and woman physician, or two men physicians, and that at least one registered nurse be part of the medical staff of each hospital.

3. Physicians should be strongly evangelistic men, taking part in hospital prayers and in personal work in the wards.

4. Physicians should be graduates of only "A grade" medical colleges and should have had at least one or two years of hospital training before coming to the field. They should also, while on the field, keep abreast of the time, through means of medical literature, special courses during vacations, and research work in their own hospitals, and should be of service to the public by delivering lectures and distributing literature.

5. To give every hospital the full time of at least one Chinese evangelist, who shall be under the supervision of the physician in charge, and to appoint some member of the

station to coöperate with the physician in the evangelistic work of the hospital, so that patients may be taught while in the hospital, and followed to their homes by the gospel message.

6. To employ at least one Chinese physician for each station where there is a hospital, giving him more and more responsibility, and to strive to secure students for medical schools and for nurses' training courses.

7. There should be only a limited number of large hospitals in the mission as centers where large medical work is to be developed.

The committee feels that it cannot go further in recommendations until a survey has been made of all station institutions of our mission, and to this end recommends the appointment of a mission survey committee which shall take this matter in hand.

V. Training of Missionaries

Courses of Study

The Mid-China Mission of the Presbyterian Church (South) adopted this recommendation in 1917:

The committee recommends that the mission authorize its new missionaries to conform their course of study to that of the Peking and Nanking language schools, subject to approval of the language committee, and that when in the judgment of the language committee such missionaries shall have completed satisfactorily the first two years of said course, it be taken as equivalent to the first two sections of our present course.

The Central China Christian Mission took similar action (1917):

Resolved: That we adopt the language school course and urge that the school conduct the examinations for the entire course, if so desired.

The East China Conference of the American Baptist Foreign Missionary Society adopted this series of resolutions (1917):

1. To adopt as the course of study of this conference the joint course of study of the North China Union Language School, Peking, and the Department of Missionary Training, University of Nanking.

2. To accept as the measure of required work the first and second year's work of the course mentioned above.

3. To not only encourage, but make liberal provision for, students to complete the course and secure a diploma.

4. To endorse the aim of the Department of Missionary Training, which is to develop in China a new standard of linguistic efficiency among missionaries, and to coöperate in every way to secure this end.

5. To fix the amount of appropriation required for first year study at $200 per student.

6. To fix the amount of appropriation required for second year study, in residence, at $190 per student.

7. To fix the amount of appropriation required for second year study by correspondence at $200 per student.

8. To fix the amount of appropriation required annually for elective course at $100 per student.

9. To empower the committee to appoint in each station, superintendents of study (as many as may be required), whose duty shall be to coöperate with both committee and student in such ways as shall make language study most helpful and effective.

10. To provide at least one teacher in each station who has had normal training.

11. That new missionaries are not available for regular mission work, except with the definite approval of the committee in each instance, until they have completed the required work.

Health of Missionaries

The China Council of the Presbyterian Missions, 1917, recommends:

With a view to keeping the missionary force up to the highest plane of physical efficiency, we recommend that each station officially constitute the physicians of the station a Board of Health, which shall have charge of the sanitation and hygiene of the station.

VI. Marriage Customs

The following resolutions, by which the Church purposes to regulate the marriage customs of its members, were adopted by the Hinghwa Conference of the Methodist Episcopal Church (1916):

1. We as Christian parents should realize that daughters are free children of God. Each girl has the body and mind and soul of a free child, called of God for a specific work in the Kingdom, therefore be it

Resolved: (a) That Christian parents should not treat a girl as a salable, profit-producing article, and no betrothal money should be received, except that sufficient to cover the bridal outfit.

Resolved: (b) That no engagement shall be made without full knowledge and consent of the girl.

Resolved: (c) That no betrothal shall be made for Christian children under sixteen years of age, or marriages for boys under twenty years or girls under eighteen years of age.

Resolved: (d) That the breaking of these regulations should be an offence for investigation and punishment.

2. *Whereas* the custom of taking a baby daughter-in-law has not a single righteous feature to redeem it from being classed one of the greatest sins of Chinese custom, and, *whereas* the preachers' families, Bible women's families and other Christian official families are not free from the sin of this evil custom, therefore, be it

Resolved: That from this time forward any one in the work of the Church who takes a little daughter-in-law shall be tried and dealt with most severely, even to the losing of appointment to work. Also preachers must not buy slave girls. If any girls are adopted, the contract papers must be presented to the Conference committee to prove the status of the girl.

Resolved: That Bible women or Christian women workers who aid in placing little daughters-in-law or in arranging betrothals or marriages for other people contrary

to the age limit set by the above resolutions, i.e., sixteen years for betrothals and eighteen and twenty years for marriage, shall be charged with an offence, and on evidence be punished severely.

Resolved: That in all cases among Christians where men marry into the bride's family, all papers must be submitted to the Conference committee, and only in case the committee approves may the contract be made.

3. *Resolved:* That the Conference shall appoint a board of marriage to make rules and issue certificates. This board shall be composed of the district superintendent and two others from each district to be elected by them. They may also elect a chairman outside their own number.

4. *Resolved:* That no preachers shall perform a wedding ceremony without the bridegroom bringing his properly filled out certificate, made out in duplicate, issued by a member of the board qualified to act and receive his signature. After the ceremony is performed, the pastor officiating shall add his own signature, one copy shall be given to the newly married couple and the other placed on file with the board.

VII. Mission Policy

The following comprehensive statement was adopted in 1918 by the Central China Presbyterian Mission:

I. *Aim.* Our aim as a mission is to establish a body of Christian believers which shall have as its distinctive purpose: (1) The presentation to every creature of an opportunity intelligently to accept or reject Christ as personal Saviour, and (2) the application of the principles of the Kingdom of God in individual and social life.

II. *Policy.* (1) Since this primary aim of the mission must determine the character of all its work, the supervision of the work of all its members shall be under the guidance of the executive committee, in coöperation with the stations.

(2) Recognizing its own comparatively temporary character, the mission pledges itself to make every department of its work contribute to the development of the Church in China as the permanent agency to which must be committed the final accomplishment of the aim as already stated.

III. The Church which the mission hopes to see established will be characterized by the power and the continuous effort to bring others to Christ and to build them up in Him. The most effective method at the disposal of the mission for developing these characteristics in the Church is for the mission itself to set an active example of this sort. Every part of the work shall therefore be regarded and treated as an integral part of the evangelizing force of the mission. To help in making clear that evangelism is not the specialty of any one branch of the service but common to all types of work, the term "evangelistic work" as now used shall be discontinued, and all the various lines of mission activity shall be designated as "departments of work." For the present, four such departments may suffice; namely, Church work, school work, medical work, and the literature department. The same definite evangelistic aim and spirit is essential in each of these departments, however diverse the method of its accomplishment, or the mode of its manifestation.

IV. In accordance with this policy the mission shall organize on the basis of departments of work rather than on the geographical basis alone. The work of the several departments shall be carried on under the leadership and direction of standing committees, which shall be so constituted that not more than half the members shall be changed in any given year, each committee to have oversight of all the work of the several stations which naturally belongs to its department, and the work of all these committees to be under the general supervision of the executive committee of the mission.

It shall be the constant aim in each department to secure the largest practicable coöperation between the mission and the Chinese Church, so that the entire Christian constituency will come to have an interest in all the work,

and a growing sense of responsibility for its support; thus keeping always in view the development of a self-supporting self-governing, and self-propagating Church in China.

V. It shall be the policy of the mission to give sympathetic consideration to all proposals for coöperation or union in mission work, and whenever, in the judgment of the mission, such coöperation or union is the best way of accomplishing our aim (as stated in Article I) approval will be given.

In all union proposals which directly affect the existing Chinese Church, the views of the Church shall be given due consideration in arriving at a decision.

VIII. Forward Movements in the Chinese Church

Christianity the Salvation of China

A body of sixty or more Chinese Christian leaders from different parts of the country, gathered together in conference in Lily Valley, August 5–14, 1918, as a result of long, careful deliberations on Christian patriotism, in a special session, drew up the following resolutions, and decided to present them to the China Continuation Committee:

Resolved: That a Press Bureau be organized at an early date to advocate and spread Christian patriotism in China, especially among the Chinese Christians.

Resolved: That an earnest effort be made to promote as many Christian leaders' conferences as possible on Christian patriotism and personal evangelism.

Resolved: That continued efforts be made to promote evangelistic campaigns in different parts of the country similar to the recent campaigns.

A committee of seven was appointed by the Lily Valley Conference with full power to raise funds from among the Chinese Christians each year for the carrying out of the three recommendations mentioned above, and to deal with the China Continuation Committee in any other matters in connection with the prosecution of these recommendations.

These proposals were placed before the Executive Committee of the China Continuation Committee at its meeting on October 2, 1918. The Committee welcomed these recommendations very heartily and with profound thankfulness. It had previously been making definite plans for these same three lines of work. The Committee further voted to authorize "its secretaries to correspond with this committee, giving them such advice as they may desire, and reporting to the next meeting as to the progress of the movement, and advising as to the conditions on which we shall accept the assistance which this committee proposes to render to the China Continuation Committee for the promotion of these objects."

Home Missions

At the same Lily Valley Conference, mentioned above, plans were made for the temporary organization of a committee which should be responsible for one year for a special evangelistic mission to Yunnan province. The committee is a voluntary one, and includes men and women of practically all church denominations. The officers are, the Rev. C. Y. Cheng, D.D., *Chairman*, the Rev. W. P. Chen, Ph.D., *Secretary*, Mr. David Z. T. Yui, *Treasurer*. The question of the permanent organization of an interdenominational home missionary society will be taken up at the end of the year's experience in connection with this special mission to Yunnan. The following is a general statement adopted by this committee:

1. The Christian churches throughout China are awakening to the need of home missions, and to a sense of responsibility for the evangelization of our own people.

2. In order to strengthen this missionary spirits in the churches, we believe it will be of great benefit to have an organization, broad enough in its scope to be national, so that Christians in all parts of China may contribute to it, and interdenominational, so that as many denominations as choose to do so may coöperate in it.

3. Believing that many of the Chinese churches are now ready for such a movement, and that to fail to grasp the present opportunities will hinder and delay its growth and development, we hope that the work of the ensuing year

will be preliminary to, and the preparation for, the permanent organization of such a national, interdenominational missionary society. The question of the character of this permanent organization, whether it should be a federation of denominational boards or otherwise, is left altogether as an open question to be determined in due time.

4. We hereby constitute ourselves into a voluntary committee, who will assume responsibility for one year for an evangelistic commission to be sent to the southwestern provinces of China.

5. That this commission investigate and survey a field for future home mission work; that they spend one year in intensive evangelistic work; that on their return they help in the permanent organization of this movement.

PART III

EVANGELISM

CHAPTER XVII

A REVIEW OF THE EVANGELISTIC WORK OF THE YEAR

The Editor

Aim of This Article

The evangelistic field in China is too extensive, the forces are too many, and the stage of the work in different provinces is too varied, to make it possible to review the whole evangelistic work that has been done during the past year. Moreover, no man can record the eager prayers of many earnest hearts, nor the quiet influence of the lives of devoted Christians, which are most often the effectual means of leading men to faith in Christ. This article, therefore, aims only to describe some of the indications of the direction of the main drive of evangelism at this time.

Conferences

The next chapter in this book makes it unnecessary to do more than make brief mention here to suggest the relative place of the conference method of awakening a more aggressive spirit and of promoting a more effective method of evangelism. These conferences are significant of the rapidly developing Chinese leadership, and also of the willingness of these leaders to learn.

Illiteracy

In another later chapter there is described the efforts that are being made to solve the problem of illiteracy in the Church. This, too, is of great significance in the forward evangelistic movement, for an illiterate Church is weak and an easy prey to superstition. Only a church membership of whom practically all are able to read the Bible and other Christian literature can become strongly evangelistic. In every age, from the days of the

Old Testament down to the present day, the rediscovery of the Bible has meant a revived Church. This is the hope which the new movement brings with it in China.

Campaigns

Beginning in the autumn of 1917 there has been a series of evangelistic campaigns in some of the larger cities, that have brought large results to the Church. In these campaigns, the permanent workers on the field have had the great assistance of the Rev. F. N. D. Buchman, Mr. Sherwood Day and Dr. Sherwood Eddy. These campaigns have been wholly under the direction of the leaders of the Christian forces in each city where they were carried on. They were planned so as to be part of a well planned, permanent, continuous evangelistic work, as contrasted with more spasmodic efforts. In each place the emphasis was on intensive work, aiming at conversion, church membership and service in the church rather than enlisting additional inquirers.

Campaign Results

The direct results of these campaigns have been large, and the indirect results have been varied and such as have added strength to the Christian movement in these cities. There have been published no tables of figures as a record of the converts. This was in accordance with a decision made when the first steps in the campaign were taken. But the absence of such figures must not obscure the fact that there have been large numbers converted in this campaign. It is in this respect especially that there comes from every city visited the report that these campaigns have been a great advance on previous efforts of this kind. The thing that should be recognized is that the aim of this year has been not simply to record a great total of decisions, but it has been to win men who will take up their crosses and follow the Christ. The results are to be seen not only in the number of men enrolled in Bible classes but in the lives that have been changed and that are now being spent in the service of God and fellow men.

Other Results

Among the Christians, the campaigns have brought a great advance in the recognition of individual responsibility and of the essential factor of personal work in all fruitful evangelistic movements.

The discovery of Chinese evangelists of great spiritual power is also one of the encouraging results of the year's work. To use these newly discovered talents will be one of the important problems of the conservation work. Still another result of the campaigns is the drawing together of all the churches in these cities in united work. This is not temporary, for in most of these cities there are now union evangelistic committees that are permanently organized and that represent all the Christian forces in each city. It has been recognized with great satisfaction that the essential message of the gospel can be preached from an interdenominational platform without any compromise or surrender of religious convictions. There has been no lessening of loyalty on the part of the Christian workers toward their own church, but there has been an increased sense of real unity, in undertaking together the task of evangelizing the whole city, reaching all classes of society and endeavouring to Christianize the whole content of the city's life.

The churches have made a great advance toward occupying the hitherto almost wholly unreached field among the students and educated classes. The list of prominent and influential men who have for the first time made a profession of Christian faith is impressive, and full of promise for greater things in the years to come.

The Church Increasingly Evangelistic

An increasing evangelistic zeal in the Chinese Church is resulting from these campaigns, and from a realization of the unmeasured evangelistic opportunities among all classes and in all parts of China to-day. There is much evidence of this. As one example, we may point to the group of Christian leaders who have taken as their watchword "Christianity the Salvation of China," and who are planning to make larger use of the press and of evangelistic campaigns to establish Christian principles and practice as the only sound foundation of the nation and its larger future. This has been mentioned above in the chapter preceding this.

Another illustration is seen in the beginnings of a movement to organize a missionary society, which shall aim

to bring the gospel to the more distant parts of the country and to regions beyond in Thibet, Turkestan or wherever God may lead, and which shall be an agency dependent wholly upon the Chinese Church and the expression of its own missionary purpose. The organization of this preliminary committee has also been noted above in Chapter Sixteen. That these are not spasmodic activities of a few enthusiasts is shown by the encouraging growth of denominational missionary societies. The records of the Women's Missionary Society of the churches of the Southern Baptist Convention in Kiangsu, show a growth of contributions from $291 in 1914 to $662 in 1917. The Women's Missionary Society of the Southern Methodist Churches in Kiangsu, beginning only in April, 1917, at the end of their first year, are able to report thirty-seven auxiliaries with a total membership of one thousand, and gifts amounting to $541, all of which is for work outside of their own field, some in Yunnan and some in Africa. It is expected that the contributions of the second year will double those of the first year, for at the annual meeting alone the gifts amounted to $580. The Board of Missions of the General Synod of the Anglican Communion reported in 1918 annual receipts of almost $8,000; it has four missionaries at work in Sianfu, Shensi, and it has purchased land for a permanent location in that city.

Still another evidence of this growing missionary spirit is seen in the efforts to reach the Moslem population, which is described in Chapter Nineteen below.

The National Evangelistic Week

The National Evangelistic Week in February was observed much more widely than in the preceding year. Reports were received from 1,228 churches, and there is evidence that makes it seem that altogether not less than 1,800 churches took part in this nation-wide effort. Every province is represented in the reports received. These facts are remarkable especially in view of the unfavourable circumstances in many parts of the country due to floods, pneumonic plague, brigands and civil war. Yet in many places these difficulties were transformed into evangelistic opportunities. The principal aim of this Special Week is

to enlist the church members in personal work, and the success of the Week has been largely measured by the percentage of church members who have given this individual service. Many churches reported 75% and 80% of the members at work that week bringing their personal testimony to non-Christian friends and relatives. This personal service, begun under the stimulus of a wide-spread movement and of the comradeship of many, is disciplining the church members to a realization of their responsibilities in direct evangelistic service, and is arousing them to a stronger and more aggressive evangelistic activity. Plans are being made to promote an even more general observance of such a Special Week in February, 1919.*

Evangelism Church Center

Finally, a characteristic of the Forward Evangelistic Movement in all parts of China is that the work is centering in the churches. The special campaigns have not been planned by some outside agency and then superimposed upon the churches, who were asked to try to gather the fruits of others' work with which they had had little or nothing to do. This year the special efforts that have been mentioned, as well as the regular work, have all begun in the churches, the personal workers were enlisted by the churches and directed and aided by the pastors and other responsible church leaders. The conservation also centers wholly in the churches. The churches have felt that this was their work and must be done wholly by them. The great importance of this fact can hardly be exaggerated, for it means that this evangelistic movement is nothing else than the active life of the Church, quickened and strengthened by the Spirit of God.

Spiritual Power

An earnest spirit of intercession has been evident in all the places where the evangelistic work has been increasing in extent and power. Experience has been studied in order that methods might be improved. Human instrumentality has been recognized, but always subordinated to, and employed by,

*Fuller reports of the evangelistic campaigns in the larger cities may be found in Bulletin No. 12, and of the week of evangelism in Bulletin No. 13, both issued by the Special Committee on a Forward Evangelistic Movement, 5 Quinsan Gardens, Shanghai.

the Spirit of God. It is a spiritual movement, of which the primary condition is God Himself. As in all great awakenings, in all vital movements, God has been working unseen. His has been the power, the irresistible force. It is for Christians, therefore, to wait upon God. The results already obtained urge us to more prayer and greater faith, as we humbly undertake greater things in the more rapid extension and establishment of the Kingdom of God in China.

CHAPTER XVIII

THE SUMMER CONFERENCE MOVEMENT FOR CHINESE WORKERS

W. MacNaughtan

The movement for summer retreats or conferences for Chinese Christian leaders, both men and women, is gaining headway in China. No one needs these periods of change and refreshment more urgently than the Chinese men and women workers who are expected to maintain their zeal and efficiency with little personal reserve on which to draw, and with very few helps from the outside. It is to many such a time of mountain top vision. The fact that mountain tops are often the place of meeting contributes its quota to this transfiguration experience.

Types of Conferences

These conferences are not all of the same nature nor have they the same aims. The Young Men's and Young Women's Christian Associations in their summer retreats have specially in mind the needs of the immature Christian students, and the non-Christian members of their little classes. Bible study, apologetics, discussion groups, rousing addresses, personal interviews, are all used to awaken the minds of the hearers to the reality of things spiritual, to give each member of the conference a vision of what Christ can do for China, and what share he himself may have in the regeneration of his beloved land. A sane apologetic seeks to clear away the doubts with which materialism has blinded their eyes. The need of victory over sin, and the power of Christ to win this victory, all have their place.

The conferences held in summer resorts this year for Christian workers, had naturally to meet a different type of need, and therefore had different aims. Spiritual refreshment, victory over sin, personal evangelism, individual interviews which aim at the sharing of spiritual experiences, were the aims of these conferences.

Mixed Conferences

This year the experiment was tried of having united conferences for men and women. It was felt that a stage had been reached when this could be done and the results abundantly justified the attempt. Men and women live together in the home, and all life is built on this relation. Nothing is accomplished until the home life is won. The result of this union in the conferences was to emphasize the mutual needs of men and women, and not to think in watertight compartments of these two sections of the work.

Milton Stewart Fund Conferences

The Milton Stewart Evangelistic Fund under the guidance of Mr. Blackstone has adopted the plan of making these conferences available for as large a number of workers as possible. Many workers owe the new vision and blessing which they received this year to the liberality of this fund in providing their travelling and entertainment expenses.

Scenery

There is no doubt that many of these conferences owe a great deal to the silent testimony of mountain cloud and sea. Close to the city of Kirin stands the Dragon Pool Mountain. A joyous group of youngsters of all ages, drifted down the river in a boat, some of them enjoying a swim as they went, and took up their quarter in a temple nestling amidst woods and commanding a wide view of the Sungari river as it wound into the golden haze of the sunset. The meetings were bathed in beauty. The auditorium was under great trees overlooking the Dragon Pool, in a natural amphitheater. The groups for Bible study and discussion met in little copses, surrounded by flowering shrubs, and at least one sunset meeting was held on the top of the ridge on a night which was a dream of glory. It was in God's temple not made with hands the whole time was passed. In Kuling the conference buildings overlook the Poyang Lake. Many mornings the clouds came rolling in like a sea into the valley, and the sun rose above them and shone down on great billows of white. It meant something to spend one's morning watch on the points of a great rock and look down upon the clouds. The majesty and mystery all were there for those who could see. The quieter beauty of the Lotus

Hills in Peitaiho, with the fragrance of the pines, and the sunset meetings looking across to the Shanhaikwan hills, all spoke to the soul. Men went away alone into the hilltop to pray and came back healed.

Fellowship

The element of absolute abandonment of all dignity and starchiness was a feature especially of the Young Men's Christian Association retreats. Full dress was shirt sleeves and no collar. Games and drill and athletics took a prominent place. One leader having unexpectedly consigned to him a large group of middle school boys, for which he was not prepared and feeling the sense of unfamiliarity and reserve, opened proceedings by lining up his class below a tree-covered hill and suggesting that they should race him to the top where the meeting would be held. There was no starch in that group. So, frequently, when the spiritual strain had been high, the relief of nonsense was a healthy safeguard from morbidness. But it had better fruits than that. All reserve was broken down and the way opened up for heart-to-heart talks. The highest blessing which these conferences had for many was the opening up to each other of the deep things of the soul—the sharing of both victory and defeat.

Personal Interviews

Mr. Buchman's visit to China has put a special emphasis on the value of the personal interview. In some cases the help of a conference leader is sought to meet the deepest problems of the life, in other cases the delegates have received most help from sharing their experiences between themselves. In the Young Men's Christian Association conferences, and in other conferences also, many of these interviews resulted in the non-Christians deciding for Christ.

In a little shrine, gazed down upon by stolid images, the writer had a quiet place free from intrusion. A plank stretched across two logs made a homely enough sent. There young men brought their problems of doubt and temptation. Man after man who had come utterly unconvinced of the existence of God or the immortality of the soul, yielded his life in a prayer of dedication to the great unseen Lord.

In other conferences the Chinese workers, feeling their desperate need of help to overcome temptation, and burdened by the sense of failure, brought their difficulties to sympathetic ears, and by mutual faith and prayer laid their burdens down. Just to bring to the light of day, and share with a true friend the secret gnawing remorse, was a help in itself. "I knew all these things you have told me," said a friend, "but it makes a great difference just to share them with another."

Confession of Sin

In some conferences, room was given to confession of sin, and emphasis placed on victory over sin. The result was a revelation of the great need in so many lives. The number of workers who confessed that they had lost all power, and were ready to give up in despair, was pathetic. Impurity, avarice and pride had sapped their strength. Pride in some cases had so gotten the mastery that ill will rose to the height of desiring murder. There may be the element of penitential exaggeration in some of these confessions but the results were tragic enough. New faith, new hope and new power were received. The new life expressed itself in renewed dedication to service, and was manifested in happy faces and overflowing hearts.

Christian Patriotism

The desperate need of China at the present juncture weighed heavily on the hearts of most delegates. No party or combination of parties in the political sphere offered any alleviation. It was realized that the only hope for a renewed China lay in the victory of Jesus Christ. At Kuling conference, a group of Christian Chinese patriots spent many days and long hours in committee, to investigate if there was nothing that the Christian Church would do at this juncture. Whilst it was felt that every side of the Church propaganda had its place in saving China, they settled on a practical program which fell into three parts. (1) To utilize the secular press, through the establishment of a Press Bureau at Shanghai. (2) To utilize the conference movement to rouse the leaders of the Church to their responsibility. Under this heading all forms of Christian activity, especially individual evangelism, were to be pressed with new urgency.

Christ alone could save China. (3) To utilize evangelistic and other campaigns to the same end.

Missionary Vision

In Kuling conference the Chinese leaders adopted with great enthusiasm the plan for launching a missionary society to embrace all the churches in China in a united missionary effort. Many converging leadings indicated Yunnan as the field of missionary endeavour. A committee was appointed to make investigations and delegates were even designated who should visit the field and report. A nucleus of the finance necessary was also provided. In gathering thus at Kuling from most of the provinces of China, the Chinese leaders were lifted above their narrow local environment and were able to catch a glimpse of the wider horizons and to feel the pull of the larger movements.

Individual Evangelism

The visit of Mr. Buchman and Mr. Day to most of the large centers has undoubtedly given individual evangelism a dominant emphasis. The results seen during the conferences were an inspiration to all. It is safe to say that this individual emphasis has come home to all the leaders. Every form of activity is being examined to see in how far it produces results in individual lives. Whilst of course this is no true criterion of the value of all forms of work, still the emphasis was abundantly needed. The consciences of many have been awakened to the fruitlessness of their own lives, to the endless opportunities which were lost, and to the vision of what their lines might accomplish if they were fully consecrated to this service.

CHAPTER XIX

WORK FOR MOSLEMS IN CHINA

C. L. Ogilvie

Earlier Work

Though the Mohammedans in China have been an unknown quantity to most people in the outside world, and still are to the majority even in China, yet it must not be thought that the field is a wholly unexplored one. During the last fifty years much time has been spent in investigation of the Moslems and their ways, and it is only necessary to mention such names as Palladius, Bretschneider, Thiersant, Deveria, Vasil'ev d'Ollone, and Broomhall, to prove it. Aside from these gentlemen, the files of the *Chinese Recorder* will also show the names of many others who have given time and thought to this problem. This has reference primarily to knowing about the Mohammedans. The same thing is more or less true, however, with reference to work for the Mohammedans. Though missionaries have not been set aside in years past to any extent for work among these people, and though there has been no organized effort to reach them, yet all over this land in many places individual missionaries have given much time to preaching the gospel to Mohammedans. One is impressed by this fact in going from one place to another and hearing of work done in years past.

The Field

But when we think of all the Moslems in China, some ten million more or less, the investigation has been relatively limited and the work done among them out of all proportion to the need. Just how great that need is depends upon the number of Moslems in China and also their condition. Until an accurate census is taken officially we must be content with estimates upon the first point. These estimates run all the way from six to thirty millions, with the consensus of opinion centering around ten millions. As to the second point, we know

that, generally speaking, the Moslems are in about the same condition as their Chinese neighbours socially and economically. They are not rich, though there are many rich among them. As a group they are not powerful, though they control certain parts of China. They have their share of the educated people and certain lines of business are in their hands. While exercising a measure of influence politically, their uniqueness lies in their religious unity, which separates them effectively, both religiously and socially, from their Chinese neighbours, and makes it necessary to think of them and work for them as a special class.

Beginning of Recent Efforts

The year 1917 may be regarded as the beginning of organized effort for the purpose of carrying the gospel to the Moslems of China. The immediate cause of this organization was the visit of the Rev. S. M. Zwemer, D.D. His enthusiasm was the means of stirring up the missionary community, both as it was found in the various summer resorts, and also as it was represented in various mission stations visited by Dr. Zwemer, in the provinces of Honan, Shantung, Kiangsu and Chihli. The faithful work that had been done by many in years past served as a foundation for Dr. Zwemer's efforts; their devotion had been the means of inspiring many volunteer workers to give at least a little time to their Moslem friends.

Moslem Committee Organized

Conferences were held by Dr. Zwemer at Kuling, Chikungshan, Peitaiho and Chefoo; and as a result of resolutions passed at these conferences a permanent Moslem Committee was organized in connection with the China Continuation Committee.

Preparing Literature

This organization was effected in December, 1917, and the Moslem Committee at once took steps to secure the preparation of suitable literature for circulation or sale among Moslems. With the kind assistance of the Christian Literature Society the following booklets have been translated into Chinese and will soon be published: *Sweet First-fruits*, *Christ in Islam*, *God in Islam* and *The Life of Mohammed*. In

addition to these, the British and Foreign Bible Society is prepared to issue the Gospels of Matthew and John in bi-lingual editions—Arabic and Chinese. Dr. Zwemer has also prepared a *Primer of Islam* which, after it is translated into Mandarin, will be of great help to Chinese preachers.

A Moslem Day

The second Sunday in October has been by general consent set apart as Moslem Day. This is primarily a day of prayer for the Mohammedans in China. The committee has also undertaken to supply the Christian preachers, foreign and Chinese, with material to help them in the preparation of a special sermon for Moslem Day. The Church needs instruction in this matter in order that the prayer may be intelligent.

Special Efforts Needed

Experience shows that the Moslems may be put into two groups, those who are measurably zealous for their religion and those who are indifferent. As is the case in the Christian Church, their interest depends to a large extent upon the ability of their leaders and the efficiency of their organization. Where the Ahung (mollah) is not earnest, the ordinary people fall away in their interest, mingle freely with the Chinese, and attend services in the Christian chapels along with others. Where such conditions hold, it is not necessary to work separately for Moslems, in fact, it is much better not to do so, for the sooner they regard themselves as on a level with their neighbours, the easier it will be to win them to Christ. The former group, however, is in the majority. In most places the Mohammedans are very clannish and consequently are over-suspicious of others. They will not associate with pork-eating Chinese, nor is there any prospect of getting them to attend Christian services with outsiders. A special effort must be made if they are to be won, and this necessitates the setting apart of workers either for part time or whole time.

Secret Disciples

During the past winter there has been a decided improvement in the interest which people have shown in Moslem work. In Moukden, three Chinese have banded themselves together especially for the purpose of preaching to Moslems.

Inquiries have revealed the fact that there are many Moslems under conviction of sin who have not yet made confession of their newly acquired faith because of their fear of hostility. It is generally admitted that Moslem converts to Christianity have a queer way of disappearing soon after becoming Christians. In other lands we would know how to interpret this, but hitherto it has been the impression in China that persecution is not severe in such cases. No doubt the Moslems know more about this than we do, and while we think it would be better for them to come out openly to acknowledge Christ, they seem to prefer the slower method.

Specially Exclusive Now

In many places very cordial relations exist between the Christian and Moslem communities. Where Mohammedans are numerous they are apt to be more exclusive. Just at present, on account of the War and German attempts to influence the Moslems, there is more or less uneasiness in many quarters, and it has been stated by leading Ahungs that they must walk very carefully to disarm government suspicion.

Moslem Books

Various Mohammedan books have been reviewed during the past year in both the *Chinese Recorder* and the *Moslem World.* In 1917, the October number of the *Chinese Recorder* was a "Moslem" number.

Assisting Agencies

Now that the work for Moslems in China is organized, it will be possible to work with similar organizations in other lands. The American Christian Literature Society for Moslems has expressed its desire to help the work in China. This help, of course, will largely be financial and for the purpose of publishing literature. The Nile Mission Press of Cairo, Egypt has also expressed its willingness to assist the work. Several individuals have already offered themselves for the work and more will follow. Let us do our best and then let us pray for God's best. The work was begun in prayer, it is being continued in prayer, and through prayer we can all participate in it.

CHAPTER XX

ILLITERACY IN THE CHRISTIAN CHURCH IN CHINA AND THE USE OF PHONETIC SCRIPT

Sidney G. Peill and F. G. Onley

Illiteracy in the Nation as a Whole

The estimates given by different people of the proportion of illiterates among the general population vary a good deal. In North China the ratio of illiteracy is greater than in Central and South China. In the large cities the proportion of illiteracy is much lower than in the country districts. In the villages and country market towns of North China the proportion of men who can read is frequently estimated at not more than ten per cent, and amongst the women not more than one per cent. It should not be forgotten that the vast mass of the population lives in country villages and the inhabitants of large cities form only a small proportion of the whole. The vast majority of the country folks are illiterate. Already, as in the West, the wastage of life in the cities is replenished from the country, and with the introduction of factories and the growth of commerce, new cities and suburbs will spring up whose inhabitants will be almost entirely composed of rural immigrants, who will then have much less leisure or inclination to learn.

Illiteracy within the Church

Within the Church, the percentage of literacy is only slightly higher than among the people generally. In many places hard work has been done in the attempt to teach illiterate adults to read the character Bible, and the more faithful, persistent church members manage to learn to read portions of the New Testament, but the number of such men and women who learn to read intelligently and with ease is small. The proportion of illiterate women church members is probably twice as great as that of the men,

owing to greater limitations in opportunity. Furthermore the problem is much more serious in the country than in the city.

Seriousness of the Problem

The seriousness of the problem is not so acutely realized as it should be, owing to the fact that most missionaries live in the larger centers of population, and do not come much into contact with illiterate people. Even those who frequently visit the village churches, unless they are disposed to probe beneath the surface, are not necessarily brought to a very vivid realization of the state of affairs, even as regards the men, whilst the state of the women does not usually come directly beneath their notice. The natural cleavage between literate and illiterate tends inevitably to exclude the latter from attendance at services, and the fewness of women members in village congregations is notorious. The illiteracy of women is the more serious, in that it tends to counteract in the homes of the men converts much of the benefit of church membership. The children of Christians are in the company of the mother more than of the father, and are thus in most cases "suckled in a creed outworn." Moreover the illiterate mother often clings to her children when the time for going away to a Christian school arrives, and in many cases refuses permission. In the country it is the exception to find a Christian bringing his children to worship with him, because either they are required at home by the ignorant women folk to help with the work, or else they are too young to leave their mothers, who refuse to come with them, well knowing that their illiteracy will prevent them from understanding much of the usual proceedings in church. Hence the illiteracy of adults is not only a grave hindrance to their own growth in grace, but it is also a menace to the future of their children.

Present Scope of Mission and Government Education Inadequate

Christian education as carried on by the missions does not seem likely to meet the need. Only a proportion of the children of Christians attend mission schools, and, taking the country as a whole, the latest figures show that only fourteen per cent of pupils of the lower primary grade go on to the higher primary

course—and it is generally true that at the end of the lower primary course pupils are unable to pass the simple test of literacy in the Christian Church, i. e., "ability to read the New Testament with ease." In government schools the standard is said to be higher than in most mission schools, but even in government lower primary schools the scholars learn to use only a few hundred characters. The three and a half million pupils in government primary schools represent approximately only seven per cent of children of school age. The Government as yet has made no provision for the education of the majority of children of school age, nor for the millions of adult illiterates. In a total Mandarin-speaking population of three hundred millions it is estimated that only thirty millions are able to read. The work of the Bible societies therefore, in providing Scriptures in the language spoken by three hundred millions, will not be complete until they are printed in a form which the two hundred and seventy millions of illiterates can also learn to read. "An unknown Bible means an undeveloped Christian life."

Solution of the Problem

The ideal of a literate Church has been realized in some sections of the missionary Church. In the Livingstonia Mission of the United Free Church of Scotland, literacy, as above defined, is a test of church membership. In Korea, ninety per cent of the Christians can read a simplified script. The solution of China's problem lies along a similar path of simplification of the writing of Chinese, so that simple adult illiterates may easily read books printed in this form. Several systems of phonetic writing of Chinese speech are being successfully used. Romanization has frequently been tested and has apparently succeeded wherever the interest of the missionaries has been sufficiently keen and a literature has been provided. Some twenty years ago a Chinese named Wang Chao developed a system which has been widely taught. The blind of China have for years been dependent on a union phonetic adaptation of the Braille method. The Tsinchow system has many loyal friends in Kansu and elsewhere who testify to its great value. Scores of individual systems have sprung up in various parts of the

country, all of which, it would seem, have given at least some degree of satisfaction. The Ministry of Education has also approved an alphabet, known as the Chu Yin Tzu Mu (注音字母) which was worked out a few years ago by a conference of delegates from all parts of China and is now being extensively taught in the higher normal schools of the land with a view to its introduction in the primary schools. This, therefore, is the day of a widespread interest in a phonetic script for China. The missionary body will do well to seize the present opportunity and press forward a vigorous campaign for a Bible-reading Church.

Successes Already Attained in the Kuan Hua Tzu Mu

The system with which the writer is most familiar is that known as the Kuan Hua Tzu Mu, or Wang Chao system. The great need is to provide literature which illiterate people can rapidly learn to read fluently and intelligently. Which particular system is used is a matter of comparatively small importance so long as it meets *this essential requirement.* That it is possible to attain our object is fortunately now no longer a subject open to debate. The question is whether missionaries will be willing to heartily push the use of whatever literature is provided, help to produce more, and refuse to be satisfied until it is possible everywhere to attain such general results as are recorded below. There is no reason now, except indifference, or incredulity, on the part of those responsible, why any Mandarin-speaking illiterate church member should not soon be taught to read and be supplied with an adequate amount of literature suited to his needs and limitations. The thing has already been done on no small scale in different parts of Mandarin-speaking China, by private efforts. There is no reason why it should not now be done successfully everywhere by organized coöperation. Ignorant illiterate adults have, without special effort, been taught to read sentences in the Kuan Hua Tzu Mu so as to be able to make out the meaning in four days; and after further practice they have learned to read so clearly and intelligently as to astonish those who heard them for the

first time, and who frankly declared that they did not believe such a thing to be possible until they had heard with their own ears.

In Station Classes

Illiterate church members and inquirers have been gathered together in station classes, and after a fortnight, all but a few of the most stupid have, in addition to attending Bible classes and meetings, learned to read Gospels and other books printed in phonetic script. At subsequent station classes it has been found that many who had learnt to read the phonetic script the previous year now knew so many characters (learned without assistance from books in parallel column) that they have been able to read page after page without mistake from an ordinary New Testament in character. Characters not appearing in the phonetic books have been picked up by casual inquiry, and immediately recorded in pencil by the illiterate himself for future learning—a thing of course hitherto impossible even in schools. It has been found that illiterates who have learnt to read character by means of phonetic symbols are accustomed to read from the character in the same bold and intelligent manner as they do from the phonetic script, listening for the meaning, as well as looking for it, instead of repeating the characters in the stupid mechanical fashion usual with illiterates who learn to "recognize characters" without previous drilling in reading from phonetic script.

In Refugee Camps and Hospitals

In refugee camps, phonetic script has been used as the only means of teaching the large number of pupils to read in the time available; and in visiting the villages after the dispersal of the camps a new feature of village life has been noticed, women standing at their doors reading, instead of gazing inanely about them or passing the time with gambling and smoking in the usual manner. These women eagerly asked for more books, not for keeping patterns in, but to read. In hospitals where phonetic literature has been used, patients have been enabled to pass many a weary hour away in a profitable manner, learning from, or teaching one another to read or write, and letters have been received by the doctors from previous patients who, when

they came to the hospital, were totally illiterate. In this way patients who have stayed in hospital, and who have become believers in the Gospel, have been able to carry away food for heart and mind, in the form of Christian literature in phonetic script which they have learnt to read while in hospital, thus doubling the missionary effectiveness of the hospitals in country districts. An urgent request for books has been received from school girls who have learned to read the phonetic script, and who, on going home for their holidays, have felt compelled to pass on the blessing to their less fortunate sisters and mothers.

In Correspondence

It has been possible to place copies of important church decisions, printed in phonetic script in the hands of scattered church members who have learnt to read in it, and it has been possible for missionaries to write freely, to their Chinese fellow workers in distant outstations, who would otherwise have been compelled to call in the aid of some sophisticated scholar to waste time putting what had to be said into the most obscure and pedantic language he could think of. It has been possible for lady missionaries to receive regular written reports from their Chinese Bible women, who hitherto had been quite incapable of putting ideas down on paper.

Learning Character

Illiterate coolies who began by learning the phonetic script have gone on by its aid to master the character, and have thus been prepared for responsible and useful positions, which they could not have aspired to had it not been for this aid in their first attempts at self-improvement.

Test for Church Membership

It has been found that it is now so easy for any illiterate inquirer to learn to read phonetic script, that ability to read a Gospel has been laid down as a test of earnestness in all applicants for church membership who have reasonably good eyesight.

Actual Accomplishment

Such things are matters of common experience in some stations in North China at the present day. Over 30,000 copies of Scripture portions and religious booklets have been printed

in the Kuan Hua Tzu Mu and over 15,000 of these have been sold in various places in Shantung, Chihli, and Honan.

Dialectical Variations

Some missionaries, finding difficulties in their dialects in using the books printed in Pekingese, have prepared Gospels and other books in the pronunciation which suited their own people best, and where the differences have been very marked it has been found desirable to use a few symbols specially designed to meet local requirements, this being necessary in order to get an accurate sound representation such as may be easily picked up by illiterates. It has been found essential, in dealing with scattered communities of illiterate Christians, and with hospital patients who are only under instruction for a brief period of time, to sacrifice all theoretical considerations which in the least added to the time necessary to teach simple illiterates to spell.

The Time Factor

The time element is the key to the situation. Every additional hour of instruction rendered necessary reduces the number of people who can be successfully taught to read under practical working conditions. We all hope for the great day when illiterates in all parts of China will be able to read from one phonetic text, and when it will be possible to communicate by means of phonetic writing with all parts of Mandarin-speaking China. That day will be hastened by the addition of every illiterate Chinese to the ranks of those who can read in their own dialect, and it will be postponed by every unnecessary difficulty which he has to overcome before he reaches those ranks. A man or woman who can read is capable of surmounting difficulties, and of being taught by methods which are unthinkable for one who has to start to meet them from the level of complete illiteracy. It is highly probable that a system will soon be found which can be read equally well in any dialect from the same phonetic text, but it will necessarily be a good deal more difficult for any individual Chinese illiterate to start with than a system which is specially adapted to represent his own dialect easily by spelling. The best way to prepare an individual illiterate to learn such a system is to provide him with elementary literature in the easiest possible form of phonetic script for

reading in his own dialect, and teach him to read it. Afterwards other difficulties will be robbed of nine-tenths of their terrors.

The Call of the Cause

The main object of this article is to make known results which have proved easy of attainment in the combat with illiteracy in the Church in China, and to encourage all who read it to take a share in the conflict. These things *have been done* in several Mandarin dialects, without difficulty. What has been accomplished in some sections can, we believe, be duplicated wherever a sincere and persistent effort is put forth. Moreover, what has been done through one phonetic system may doubtless be largely repeated through any other which proves to be sufficiently legible. A common system for Mandarin-speaking China, adaptable at the same time to local variations, would obviously make possible placing a greater variety of literature than can now be issued in any one of the several systems which are in use. The steps which have been taken by the China Continuation Committee to bring about a general agreement as to the use of a common system, should arouse in all a sense of thankfulness to God, and a willingness to coöperate in the promotion of a cause which will mean much to the Christian Church in China.

Surely the day is not far distant when it will be impossible any longer to say of Christians, in the land of the world's most ancient civilization, that they are the most illiterate in the world. Let us all put our strength into the task, and by the blessing of God we shall soon be able to say that at least ninety per cent of all Chinese Christians are able to read the Christian Scriptures.

PART IV

GENERAL AND RELIGIOUS EDUCATION

CHAPTER XXI

SOME NOTES ON MISSION EDUCATION

Frank D. Gamewell

Only Approximate Statistics

In no country could the claim be sustained that the educational statistics of that country were scientifically accurate. In general, however, the variations follow certain laws and the figures obtained are sufficienlty accurate for purposes of comparison. In China, the vastness of the population, the newness of the educational system, and the absence of the necessary agencies for collecting the desired data, intensify the difficulty to such an extent that the resulting statistics must certainly be considered as only approximate.

The Field of the Mission School

In all schools of all grades, government and private, there are at the present time probably 4,000,000 pupils. Taking the lowest figures ever given for the population of China, this means that not one-tenth of the population of school age is in school. This brings us face to face with the tremendous task the government has assumed in attempting to make education compulsory and causes the further fact to emerge that for many years there will be ample room for mission schools. In certain centers where government education is in the hands of specially capable men and where the government primary schools are better than mission primary schools, the latter may suffer and should suffer, for the justification of the mission school is that it should be a model school. In general, however, the field is so vast and the task so overwhelming that there is every reason to believe that the educational authorities will continue to welcome worthy coöperation.

Growth in Elementary Education

While perfectly familiar with the principle that obtains in all worth-while human endeavour, that we must build from the foundation up, mission education for many years, in many cases, has exposed itself to the criticism of being educationally top-heavy, on account of the emphasis placed on higher education without adequate provision for feeders. The recognition of this fact, however, has led to systematic effort to correct the lack of balance where it exists and the normal schools, teachers' institutes and the work of the local associations are ushering in a better day for elementary education.

We shall consider certain phases of the work of the past year in some of the nine associations into which China is now divided.

1. Fukien

Union Work, Fukien

In Fukien action has been taken looking to the formation of a North and a South Fukien Association, which shall be affiliated with the provincial association. We welcome this step as tending to more intensive work on the part of the local association. Six forms of union educational work are reported: 1. The Union Kindergarten Training School. 2. The Union Normal School. 3. The Fukien Union College. 4. The Foochow Union Theological School. 5. The Union Medical School. 6. The Language School.

The Fukien Christian University will be separately reported by President Edwin C. Jones.

Maturity

In the Fukien field we find the type of practically every form of effort needed in the development of an aggressive Christian church. They report no rivalry with government schools and that the schools are crowded and they are turning away pupils. During the past year the province has suffered seriously from bandits and internecine strife. This field is characterized by an atmosphere of maturity, by methods of Christian effort that have stood the test of years, and the achievements in Fukien bring a stimulus to faith for the speedy coming of a better day to all China.

2. West China

The Field

The West China Christian Educational Union is an association having work in Szechwan, Yunnan and Kweichow, though, of course, the bulk of the work is in Szechwan. This association claims as its field, one-fourth of the population of China. West China offers a striking exception to the statement made earlier in this article of a "top-heavy" educational program. The work in this field is unique in that it follows the normal law of growth: "First the blade, then the ear, and after that the full corn in the ear." Szechwan has been in a troubled condition politically for the past few years; Chengtu has been repeatedly subjected to the horrors of war, including the burning of the city. The south and west parts of the province have witnessed much hard fighting, many government schools having closed because of lack of students or of funds, but mission schools have gone on quietly with their work.

Teacher Training

Realizing that the problem of the school is "to find the schoolmaster" and that he is not to be found in China other than by going out after him and developing him, West China inaugurated in 1917 a three years' campaign for teacher-training. Secretary Wallace reports as follows: "The whole plan is outlined in a recently published pamphlet, called 'Teaching the Teacher to Teach.' The plan includes, in the first place, the strengthening of the Union Normal Schools for Men and for Young Women in Chengtu, for the full training of primary teachers. The Normal School for Men has already added, in September of this year, a Middle Grade, for the preparation of higher primary teachers. It is also making most interesting experiments in the teaching of vocational subjects, such as silk-culture, net-weaving, etc. The staff has been greatly strengthened by the appointment of Mr. D. M. Liu, B.A.; and the coming of Dr. H. F. Rudd, in January next, will make possible the carrying out of long cherished plans.

New Training for Women

"The Normal School for Young Women is also definitely planning to add a department for the training of kindergarten teachers;

and it hopes soon to be able to open a middle grade, and to add a Domestic Science Department.

University Department

"For the training of leaders in Christian education the West China Union University has established the Department of Education, leading to the B.A. degree. Two men have already graduated from this course, and three more are taking it. From this department will come school supervisors, educational secretaries, teachers in normal schools, and principals of middle schools.

Summer Schools

"For teachers who are unable to take the full university or normal courses, summer schools are held each year during July. There are regular courses leading to a diploma, and preparing for the teachers' examinations. This year only the school in Chengtu was in session, and it suffered severely from the fighting. In spite of shot and shell, and the inability of some members of the staff to get out of the city to their classes, the school continued its work almost to the end of the month. The attendance was seventy-six, the largest in the history of the school.

Institutes

"Teachers' institutes are another prominent feature of the campaign. They are conducted conjointly by local educational authorities and the secretaries of the Educational Union.

Teachers' Examinations

"Teachers' examinations form another part of the plan. These are to test the educational and teaching ability of lower primary teachers."

3. The East China Educational Association

The Annual Meeting

Good work was accomplished at the Annual Meeting of the East China Educational Association, the middle school, vocational education, religious education and the teaching of Chinese claiming special attention. *Bulletin No. 1*, issued by the Committee on Religious Education, served as a basis for much good work in this direction. At the annual meeting of the China Christian Educational Association the following were appointed as the Committee of the Advisory Council

on Religious Education: the Rev. H. W. Luce, *Chairman*, the Rev. J. M. Espey, Dr. D. W. Lyon, Dr. Frank Rawlinson, the Rev. E. G. Tewksbury and Dr. J. B. Webster. This committee has issued *Bulletin No. 2*, containing suggestions to guide investigation in religious education. About fifty persons, one-third of whom were Chinese, met in Shanghai, on December 4, 1918, and spent the entire day in the work of this committee.

Resolutions Adopted

The following resolutions were adopted at the annual meeting:

(1) *Resolved:* That the Nominating Committee be asked to nominate a committee of five on Vocational Education, whose duty shall be to make a study of this subject, and create further interest in it among the members of our Association and to report at the next meeting.

(2) *Resolved:* That this Association recommends the holding of summer conferences for teachers of the Chinese language, and that teachers of Chinese in our schools be urged to attend.

(3) *Resolved:* That this Conference should appoint a committee to consider the further development of some existing normal school for Chinese teachers in this part of China, or if necessary the founding of a new union normal school, and that such school should have as one of its principal objects the training of teachers to give instruction in the Chinese language and literature.

4. The Kwangtung Christian Educational Association

Standardizing the Primary Schools

The recommendations of the Advisory Council are taken seriously by the various affiliated associations. The Kwangtung Association considers them seriatim. This Association has been investigating the question of standardizing the primary schools and reports three methods for this as follows: 1. Employment of efficient teachers. 2. Uniform examinations. 3. Adequate supervision.

Middle Schools

The outstanding feature of this association during the past year is the report of the committee of middle school principals. The scope of this work is indicated by the following questions which were brought under discussion: Middle School entrance requirements, Needs of Higher Primary Schools, Middle School Definition and Curriculum, Coöperation on

several lines, and Standardization, Administration and records, Coördination of the school calendars, Discipline, Inter-school Athletics, Survey of Field. This committee has had five regular meetings during the year.

The following recommendation on a board of education was presented to the Educational Association for adoption.

That we recommend to the missions the following:

1. That a union Board of Education be established composed of one representative from each mission, and for those missions having more than twenty primary schools, one representative for each additional twenty schools or major fraction thereof, provided that no mission shall have more than three representatives. Each representative shall have one vote. Missions not entering the Union may each send one representative to sit with the Board without vote.

2. That the missions commit to this Board the power to act in the following particulars:

(a) The preparation and adoption of curricula for the primary schools (lower and higher).

(b) The preparation of uniform examinations and the grading of the same.

(c) The examination and adoption of textbooks for primary schools.

(d) The development of a plan for grading and certifying of teachers.

(e) A court of final appeal in matters of Christian educational comity in the primary schools.

5. The Central China Christian Educational Association

Secretaries

There has been a definite plan for a Chinese and a foreign secretary, who would devote all of their time to the work of the association. It was hoped that Deaconess Phelps, who is intimately acquainted with the offices of both secretary and registrar, would be enabled to accept the foreign secretaryship. Deaconess Phelps, however, does not see her way clear to accept the position. It is hoped during the coming year that a Chinese and a foreign secretary may be secured. Committees have been formed to go into the subject of Vocational Training and better to define the aim of our primary schools. Much attention has also been given to the middle school curriculum.

6. Other Provincial Associations

North China

In the Shantung-Honan and the Chihli-Shansi Associations special emphasis has been given to the middle school curriculum, which has been carefully defined. In addition, the problems considered by the associations already mentioned were given due attention, particularly vocational training and the training of teachers.

College Presidents

In the Chihli-Shansi Association steps have been taken to form an association of college presidents and deans. It is the expectation to link up this association with the East China Association and to be affiliated with the China Christian Educational Association. It is hoped ultimately that there will be such an association for all China, or at least for all Mandarin-speaking China for Christian institutions beyond middle school grade.

Hunan

Notwithstanding the troubled conditions in Hunan the second annual meeting of the association was held in June. The recommendations from the Advisory Council of the China Christian Educational Association were received and dealt with.

Progress

In general, we may say that the past year has registered distinct progress in mission educational work. We have not attempted to report with equal fullness the work of all local associations but simply to note outstanding action.

Changing Conditions

In other lands the educational program is passing through marked transformation in order to meet the conditions growing out of the war. The educational program of our mission schools in China needs constant and prayerful scrutiny in order that the program may be adequate to the demands of the new conditions that await us.

CHAPTER XXII

THE BIBLE TEACHERS' TRAINING SCHOOL FOR WOMEN

Ruth M. Brittain

The Demand for Better Trained Women Evangelists

The Bible Teachers' Training School was organized for the purpose of establishing a center where educated young women might be trained for places of leadership in the Chinese Church. Several considerations made the establishing of such a school a necessity if the Church is to conserve her resources in capable young women, and meet the obligations arising out of constantly enlarging opportunities. The social and political changes that have raised in the heart of the Chinese woman the hope of venturing out beyond the walls of the schoolroom into more active life, are opening up to her avenues of service undreamed of twenty years ago. Calls for evangelists, Bible teachers for mission schools, Young Women's Christian Association secretaries, social settlement workers, and directors of other lines of Christian activity engaged in by women of the West, are making themselves more and more loudly heard in China. Evangelistic movements of recent years, touching thousands of the educated classes, have brought many women as well as men students into a favourable attitude toward Christianity. If these women are to be properly instructed and brought to the point of church membership, a new kind of woman evangelist and Bible teacher must be provided for them. Again, the missionaries are realizing that the large investments in education for girls should begin to bring in returns, in leaders who feel the responsibility for the evangelization of their own people, and who can work hand in hand with them, sharing their burdens, and from their larger experience in things Chinese helping solve some of the constantly arising problems. With such opportunities and demands for better prepared leaders, the time was well ripe for a new, distinct type of Bible training school for women.

Educational Standards

It is manifest that the term "educated," as applied to Bible school students, is elastic, including on the one extreme those who have completed the courses given in the best denominational Bible schools, and on the other, graduates of normal schools and colleges. The School was primarily intended for young women having the minimum of a good high school education. But the constituency was so large and the needs so varied that it was necessary to make some arrangements for bridging the gap between a school with such an entrance requirement and the best of already existing Bible schools. The first two or three years after the opening of the School the majority of the students were graduates of other Bible schools, or had had from seven to ten years in girls' schools. They were eager for further study and training, and were sent up by participating missions to prepare for specific needs, and they were gladly received. It was realized that there are many splendid young women who for different reasons cannot complete high school courses, yet are well fitted for places of responsibility in evangelistic work. The School must provide for these applicants, at the same time not forgetting the need of the large number of young women capable of still more advanced study. In the fall of 1916, a second department was opened, admission to which requires a diploma from a high school offering eighteen units of work. Thus the School is conducted in two departments, the *Junior Graduate* for graduates of accredited Bible schools, grammar schools, and high school undergraduates; and the *Senior Graduate Department* for students offering full high school credits, normal, or college training. While there may be some difficulties in such a classification, it has been found that by conducting the courses in these two departments, separate in classroom work, each consisting of a two years' course of study, and complete in itself, the School can more nearly meet the varying needs of its widely scattered constituency.

Coöperating Missions

The Bible Teachers' Training School is a union institution in which seven missions are represented, namely, the American Baptist Foreign Missionary Society, the American Friends, Foreign Christian Mission, the Northern and Southern Presbyterian Missions, the Methodist Episcopal Mission, and the Southern Methodist Mission. The constitution and form of government may be found in Appendix D.

Affiliation with Theological Seminary

From the first the School has been closely affiliated with the Nanking School of Theology, where students of both departments take work regularly. This new venture in coeducation, always with proper chaperonage, is proving mentally stimulating and beneficial on both sides.

Emphasis

The Bible is given first place in the course of study, the student being led into a careful study of the Book itself, rather than what is written about it. Allied courses, designed to help the student make the application of what has been learned in the classroom to the needs of China to-day, are also given. Special emphasis is placed on practice teaching, and students are frequently required to demonstrate how they would deal with various classes whom they might want to help. Among the plans for future enlargement, when the size of the faculty will permit, are more adequate provision for normal instruction in graded Bible classes for primary and secondary schools, and more time for the Sunday school training work. An extension secretary will assume her duties this fall, and hopes by the spring of 1919 to answer some of the many calls that come for short term Bible classes in schools and conferences.

The Student Body

Since the organization of the School in 1912, there have been seventy-one regular, and one hundred and thirty-six extension class students. The resident students have come from eight provinces and eleven missions. Some of them have volunteered for Christian service in evangelistic campaigns, or under the appeals of the student volunteer secretaries; others have been in Christian service for a few years and come for further training, while many have shown ability

for leadership in student days and are sent here to prepare for specific needs in school or station. An increasing number are those who have taught for several years and come for the two years of study, much in the same way as the foreign missionary takes her furlough. The graduates are variously engaged, according to the needs of the missions sending them. Some are in charge of city or country evangelistic work; some have the Bible Departments in girls' schools or Bible training schools; others are doing special work among government students and in the homes of high class women.

Results Already Visible

The results that are beginning to be manifested are already justifying the venture of faith that conceived, planned and organized this School. Through a widespread use of literature and the helpfulness of interested missionaries and Chinese pastors, the attention of hundreds of students is being called to the School and its *raison d'être*. The very fact that there is such a place, where young women of good educational equipment are receiving training for service, is bringing home to many students the present great needs for a larger giving of life to evangelistic work, and they are volunteering and making definite plans to take training. The effect upon denominational Bible schools, of establishing this union school of higher grade, has been shown in a noticeable raising of the standards of these institutions. Definite steps have been taken to standardize the courses in the Bible schools of the Wu dialect section, and a number of other schools, under the stimulus of the entrance requirements of the one in Nanking, are doing a higher and more thorough grade of work than formerly. As a third result may be mentioned the evidences that the School is beginning to realize its purpose of making a distinctive contribution to the evangelization of the women of China. Letters coming in each year both from those desiring workers and from those with whom graduates are already placed, bear testimony to the fact that a new and better equipped type of woman evangelist is being sent forth to do her part in the great warfare being waged for Christ in China.

CHAPTER XXIII

FUKIEN CHRISTIAN UNIVERSITY

Edwin C. Jones

The Beginning

On March 25, 1911, was held a meeting of missionaries from Amoy and Foochow to discuss the needs for higher Christian education for men in Fukien province and how to meet them. There were present: the Rev. John F. Goucher, D.D., Bishop W. F. McDowell, Bishop J. W. Bashford, Bishop H. McC. E. Price, Bishop W. S. Lewis, the Rev. F. D. Gamewell, LL.D.; the Rev. W. N. Brewster of Hinghwa; Rev. A. L. Warnshuis, the Rev. T. C. Brown, and the Rev. G. M. Wales of Amoy; the Rev. G. S. Miner, the Rev. J. Gowdy, the Rev. W. A. Main, the Rev. J. Martin, the Rev. W. S. Pakenham-Walsh, Dr. B. van S. Taylor, Dr. H. N. Kinnear, the Rev. L. P. Peet, the Rev. G. H. Hubbard, Mr. G. M. Newell, and the Rev. L. Hodous of Foochow. After discussion the following motion was passed:

> That in order to promote the welfare of China on a scale corresponding to her present needs, to disseminate the highest form of Western learning, and to enable China to achieve the highest form of national life, we consider that it is not only desirable, but essential, to establish in the province of Fukien a Christian Union University in which all the Protestant denominations may join and which shall include bachelor, post-graduate, and professional courses.

Each of six missions of the province appointed one representative on a committee which was to take such steps as seemed necessary to further the progress of the plan.

Union Schools Organized

The committee was later enlarged and it set about the task of formulating the ideals of the several missions for higher education for men in a document, called the constitution, which was the basis for a charter and by-laws, which evolved in due season. While the constitution was crystallizing, the missions were organizing certain union schools which will become the several professional departments of the University. In the order of their founding the schools are

these: 1911—Foochow Union Medical College; 1912—Foochow Union Theological School; 1913—Foochow Union Normal Training School.

Fukien Union College

In the spring of 1915 the time seemed ripe to establish the arts department with a view to unifying the entire system of higher education in the province. It was felt, too, that the students of college grade in the various junior colleges of the Foochow region would be more economically, and, possibly, more efficiently taught, if they were brought together into one institution. Accordingly, after thorough discussion in Amoy and Foochow, a board of managers was organized, a president elected, and the doors of the arts department, known as Fukien Union College, were formally opened in February, 1916. During the first year there were two classes, freshman and sophomore, with an enrollment of eighty-one. The large enrollment is accounted for by the fact that the highest two classes in the junior colleges were given over entire to the new institution. At first the Foochow missions of only the Church Missionary Society, the American Board, and the Methodist Episcopal Church, had representatives upon the board of managers and upon the faculty. More recently, however, the Amoy Mission of the Reformed Church in America has appointed members of both bodies.

Organizing and Incorporating the University

The next step toward the consummation of the University was the meeting on November 3, 1916, of a Committee on Organizing and Incorporating Fukien Christian University. The members of this committee were appointed by the six missions in the province interested in the formation of the University. After deciding on the union institutions to be accepted as departments of the University, the committee voted that the four missionary societies participating in Fukien Union College

> Be requested to appoint three persons each on the Board of Trustees to incorporate the Fukien Christian University, and that the above persons shall, as soon as possible after their appointment, incorporate under the laws of the State of Massachusetts or such other state as they may deem best.

The problem of incorporation was somewhat complicated by the fact that of the missions participating, three had headquarters in America and one in England. The solution was found in the willingness of the Church Missionary Society to appoint on the Board of Trustees three members to be nominated by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

The Charter

The Board of Trustees met June 11, 1917, organized, and appointed a committee to make inquiries in regard to the securing of a charter and the incorporating of the University. The committee, after investigation as to the conditions of incorporation under the laws of the States of New York, Massachusetts, and Delaware, the District of Columbia, the United States Congress, and the University of the State of New York, recommended incorporation under the last named body. Negotiations were entered upon and a provisional charter secured at the meeting of the Regents of the University, June 6, 1918.*

China Medical Board Aid

One of the notable events in the short life of Fukien Christian University is the granting of aid by the China Medical Board of the Rockefeller Foundation for its science work in the departments of chemistry, biology, and physics. At a meeting, September 28, 1917, the Board of Trustees approved an estimate of expenses for these departments, and voted to ask the China Medical Board to aid in equipping and maintaining these departments for the next five years. On December 19, 1917, the China Medical Board very graciously granted the request. The amounts given by the China Medical Board and the conditions of the gift are as follows: Toward a total of $98,000 gold for science building, residences, and equipment, the Board gives $50,000, provided the Trustees furnish $48,000. Annually for five years, the Board promises for foreign teachers' salaries $10,000 if the Trustees provide $5,000;

* See Appendix.

for Chinese teachers' salaries, $2,700; and for maintenance and expenses of the department, $10,000.

Other Gifts In addition to the above amounts there have been given to the University $48,000 for the purchase of site, and $25,000 for buildings. The total of gifts to the University, including amounts underwritten by the Board of Trustees, is about $260,000.

The Site In the autumn of 1916, the purchase of the University site was begun. On the beautiful Min River, at the foot of Kushan, a mountain which towers three thousand feet above the surrounding plain, a site was found, combining sightly and healthful hills for recitation halls, dormitories, and residences, with level plains suited to athletic uses of various sorts. Altogether fifty acres have been purchased. Erection of buildings will begin as soon as the site is thoroughly in hand.

The Foundation A word will not be amiss about the missionary educational system in Fukien province. Statistics will be given only for boys' schools, most of which lead directly to Fukien Christian University. The statistics are for 1916, and, although incomplete in some respects, will give an approximate conception of the veritable pyramid of pupils and schools that are under the guidance of the six missions most interested in the progress of the University. In the base of the pyramid are about six hundred lower primary schools enrolling pupils to the number of 15,552; about twenty-five higher primary schools enrolling 2,224; ten middle schools with 900 students; and a number of professional schools of various grades enrolling 854 students. There was, then, in 1916, a body of students 20,000 strong from which Fukien Christian University will get its pupils. This is leaving out of account the tens of thousands of students in government schools, who, in gradually increasing numbers, will seek their higher educational advantages within its walls. The enrollment for the current year (1918) in the arts department of the University is ninety-eight. There are nine different middle schools represented in this number, and five denominations.

CHAPTER XXIV

SUPERVISION OF PRIMARY SCHOOLS

J. M. Espey

The Field

During the past four years it has been my privilege to work upon the problem of aiding the teachers already in service in the mission day schools in the Central China Presbyterian Mission and Northern Baptist Mission, to improve the quality of their schools. Some schools have improved greatly, some have remained indifferent, and some that were doing very unsatisfactory work have been closed. These day schools are for the most part in country towns and villages and the bulk of the work is of lower primary grade. The teachers are, as a rule, comparatively young men, many of whom have had some training in mission schools, though a number of schools are taught by the older type of scholar.

Learning from Government Schools

In attempting to improve the teaching, we have profited greatly by the research and demonstration work of the government schools. Some eight or ten years ago Kiangsu province sent abroad a commission to make a special study of the best methods of conducting one-teacher schools. After this investigation a short term normal school was conducted for two years in Shanghai, open to graduates of other normal schools. The results of this study have passed into the regular work of the government normals here, and they have continued to experiment and produce material, as well as to improve on former methods. The man who was the soul of this movement, had foresight to see that a model demonstration school is even more important than good lectures on how to teach, and rallied about him a group of teachers who loved their work and enjoyed experimental research.

One-Teacher Schools

The resulting schools are greatly superior to those which follow a hit or miss plan of teaching, such as is all too common. In the

Lower Primary, covering four years, the pupils are seated in four groups, each class having plenty of blackboard space directly in front. Double-faced portable blackboards are of great help in this type of work, and each school should have at least eight or ten. While school is in session, all four classes are at work constantly, except for recesses, and it is the teacher who shifts back and forth from one group to another, as he sees that his direction is needed. The whole system is built around the idea of training the pupils to work independently, for it is obvious that the pupils must average thrice as much time in study alone, as they average in recitation with the teacher. Therefore special attention is paid to building up habits of routine in study and class management. It is a real pleasure to watch a group of first year pupils after a few months of training, directing their own writing of difficult characters on the board in a large bold hand, each pupil taking his turn in order, and all ready to discuss intelligently the work of the group when the teacher returns to that row of seats. Another group, the fourth year pupils, may be studying a reading lesson for the first time, and they are also busily at work, looking up characters in their dictionaries without the aid of the teacher, and writing them in their notebooks, and also taking turns writing them on the board, so that the work of the entire class is ready on the board for the teacher's suggestions when he comes to that group. In the meantime the teacher is concentrating his efforts on drilling or explaining new work to the other two classes. Time-tables have been carefully worked out and published and teachers' manuals issued to assist teachers in using these methods. We have found most satisfactory in the three R's the following: For the National Readers the new series of Teachers' Manuals for the Republican Series, called 共和新國文教案. For aid to the teacher in Arithmetic the Manuals for 新體算術, a series that includes a good deal of material similar to Wentworth and Smith. In writing, the 範字教材 has several unique features that lend themselves to one-teacher schools. The pupil not only has auxiliary lines to assist him in analyzing the proportions of a character, but his copy book is printed in such a manner, that after he has

made his own effort, he can himself check up his results, and thus detect without the aid of the teacher many of the grosser errors. This should put brains and interest into hours that were previously rather stupid.

Teachers' Helps

We have attempted to supply all our schools with these modern manuals and with plenty of blackboards, also placing a number of the better bound students' dictionaries in schools as school property, so that the cost might not prevent the pupils from getting this valuable training. But even with modern textbooks and good manuals, there is a constant struggle to see to it that pupils are actually taught to think, and that they do not merely memorize. In the effort to counteract this tendency, and at the same time not throw an undue burden on the teacher, my associate, an expert trained in the government schools, has undertaken to write a series of sight readers, which give the teacher a tool for inspiring the pupils to read independently, as the characters and idioms are familiar, while the thought is fresh. This series is now being tested out in a tentative edition. Another experiment is an attempt to give the very small children educative busy work. This is a sort of font of characters on cardboard, corresponding with the five hundred and more found in the first year of the National Readers. These are arranged so that the pupils can set up the lessons in the readers from memory, and then distribute the "pie" into the proper pockets in the font. This device also has been produced in a small edition, the difficulty being to get such a large amount of material produced at low enough cost.

Helping the Teachers

One effective method of improving the work of teachers is to give them the chance to see plenty of good teaching and then discuss it with them. This has been attempted in three ways. First, we have visited the schools individually, observed the teacher at work, and then my associate has given a demonstration in the school, and later on discussed with the teacher the results of our inspection of his work. In the second place, teachers of one locality have been gathered together for short conferences, and at these,

demonstration teaching has been presented. In the third place, summer schools of a little less than two weeks have been held. Last summer the school at Soochow was a union effort and more than two hundred teachers attended. Here it was possible to present courses specially prepared for us by teachers from government normal schools, and demonstrations were given by these men, and also by some of the better teachers from mission schools. As a result of the experience in inspecting schools, it seems to me that it would have been wiser to spend more time in developing demonstration schools in strategic centers, spending much more time with these schools and then using these proofs as an inspiration to the schools of the surrounding territory. Inspection takes a good deal of time, but unless teachers are followed up, their work is likely to suffer. Local inspectors are of great help, but find it difficult to hold schools up to the highest standard.

A Plan Book

Another method that we are trying out is the use of a plan book. This is placed in each school and at the end of a week the teacher records the work he has covered during the past week, and also the work he hopes to cover during the coming week. Then every month he is to send in to headquarters a summary sheet of the work covered, giving titles of the compositions, etc.

The Teacher's Personal Problems

During visits to schools it has proved difficult to secure uninterrupted private talks with the teacher on deeper topics. Such talks are necessary, for the religious work of the school is not a thing that can be readily inspected or measured. Asking the teacher out to take a walk away from the town, or simply asking for a private interview, has proved the best means of getting alone, for unless one makes a point of arranging for such talks they do not happen. These men all have their battles, and it would be a tragedy if we did not meet their deepest needs, when the influence of the school on the pupils depends upon the spiritual health of the teacher. One man was cherishing an unforgiving spirit toward former schoolmates; another was fighting a losing battle with drink; a third was in the

clutches of unwise debts; a fourth was overtaxing his strength by outside teaching in order to help educate a brother.

Training for Service

Excellent as is much of the work that the government schools have developed, there seems to be one side of the school management that our mission schools should produce. The schools ought to be more like laboratories for training in life, and in our schools this should be, of course, training for Christian life. At present, as the schools are conducted, there seems to be so little opportunity for service, for doing something for others. It is surely possible that we may recast the methods of these one-teacher schools so that the teacher may be relieved of much of the mechanical correcting of written work, checking up on memory work, etc., and the older pupils trained to do this work as a labour of love, the teacher serving as a coach to train them in inspiring and helping the younger pupils to high ideals and real progress. We ought to be able to develop this big brother, big sister atmosphere in our day schools, even though the government schools have found the use of pupil teachers difficult. If we really have "life," we possess a dynamic that should vitalize the habits and the ideals of our students right now.

Daily Religious Exercise

Another lack which we should supply, is the preparation of suitable simple forms for the daily religious exercises in the school. If these forms state in simple childlike language the great ideals of Christ for our everyday living, it will be impossible for pupils to pass through our schools without understanding what real "life" is, and knowing how to get it. Much of the danger of ritual can be avoided if the sentences are brief and the teacher repeats each sentence first, and the pupils, none having any books, pause for a moment and then repeat the ideal expressed, making it their very own in many cases.

An example of the sort of thing meant is as follows: "I believe that God is my Heavenly Father. . . . I know He will do his part to-day. . . . I am going to do my part to-day. . . . God wants me to be pure in heart. . . . I am going to be pure to-day. . . . Etc.

Manuals of Religious Instruction

Another lack is the preparation of as suitable material for religious instruction in manuals for the teacher as we have in other lines. Then by story, by dramatizing, by hand work, and by actual Christian service we shall educate our pupils in Christian living.

Producing Teachers

Besides the problem of teacher improvement thus far discussed, there is the larger problem of teacher production. Only one thought is here presented on this very complex problem. When we make our middle schools laboratories of Christian living, where all the students receive careful instruction in understanding and influencing children,—a duty all must face no matter what vocation is followed,—and where they see skilful teachers putting their lives into the lives of little children in a model primary school close by, we are going to find it much easier to secure volunteers for this sort of service.

EDITOR'S NOTE

A correct understanding of the educational work of the Christian forces in China is impossible without much accurate knowledge of the educational work carried on by the Government. The valuable chapter written by Dr. P. W. Kuo, the President of the Government Teachers' College in Nanking, was intended to be printed in this place. Unavoidable circumstances delayed its preparation until it had to be displaced in order that the publication of the whole book might not be overmuch postponed. This chapter will now be found in Part IX, as Chapter XLIII.

PART V

MEDICAL WORK

CHAPTER XXV

THE EPIDEMIC OF PNEUMONIC PLAGUE IN 1917–18

Samuel Cochran

Cause of the Disease

The winter of 1917–18 saw northern China visited by an epidemic of the dreaded pneumonic form of the black plague. Memories of the scourge that had visited Manchuria and the adjacent provinces in 1911 and carried off in three months over 50,000 people, caused much apprehension all through the East, when it became known that the disease had broken out in the same form in the part of Mongolia adjacent to Shansi. The disease, as is well known, is caused by the same form of bacterium as the more common bubonic plague. In the latter the epidemic is primarily one of the lower animals, especially rats, and is carried from them to man by fleas. There is comparatively little danger in this form of a patient infecting his neighbours or attendants. But occasionally a complicating pneumonia sets in and the patient becomes exceedingly infectious to those around him. This is especially true under climatic and social conditions such as prevail in northern China and Manchuria in winter. Because of the cold all openings in the houses are kept tightly closed and the inhabitants live closely crowded together. The air becomes saturated with moisture from their breath and germs thrown out by a cough will float in the atmosphere for a considerable time without drying; accordingly the space around a patient suffering from the disease becomes infected with the virulent organisms and it spreads from person to person with a terrible rapidity.

Circumstances Favouring Suppression

Fortunately there were a number of circumstances existing in this later epidemic that favoured its suppression and, though it carried off some thousands of victims, it was prevented from spreading to thickly populated districts and was finally entirely stamped out.

1. Previous Experience

1. The experience of the previous epidemic was of utmost service, first, in giving warning of the seriousness of the danger and the necessity for prompt measures, and second, in providing knowledge of the essential measures to be used in fighting it.

2. Organization Ready

2. An organization established by the government after the first epidemic was already in existence under Dr. Wu Lien-teh and the first steps in plague prevention were taken through it.

3. Veteran Workers

3. A considerable number of individuals were at hand who had been through the first epidemic and were therefore veterans in this service; among these were physicians and laymen, Europeans and Orientals. This was a matter of much importance, as was shown in the small local epidemic in Anhwei, where the Fengyang district magistrate promptly stamped out a threatening local outbreak through the knowledge he had acquired in plague-prevention service in Tsinan in 1911.

4. Sparse Population

4. The population was far less dense than in Manchuria, there being no large city infected at any time. In no place were there such dense accumulations of plague sufferers to pass on the disease.

5. Little Railway Traffic

5. The question of railway traffic came in to a very small extent. The only railway running into the infected area runs through its edge and carries normally a very light traffic; it could be and was closed to passengers, with most fortunate results. Although scattered foci occurred on several other lines, it proved possible by energetic measure to prevent their spread.

6. No Migration

Normal road traffic was far lighter than in Manchuria, where the principal factor in the rapid and general spread of the epidemic was the huge migration of Shantung farm-labourers home for the New Year holidays.

7. The Great Wall

The Great Wall, with its branches, facilitated in an extraordinary way the maintenance of cordons against travel.

An Unfavourable Factor

One markedly unfavourable factor in the situation was the comparatively weak condition of the central government as compared with the local authorities. In 1911 the Throne had only to give orders and they would be carried out. In 1918 each provincial Military Governor and Defense Commissioner had to be dealt with separately, and his confidence won before energetic action could be obtained. In regions like southern Shansi, where an intelligent and progressive governor was in charge, the work was accomplished with speed and certainty; in Suiyüan, on the other hand, little was accomplished until the disease was overcome by voluntary local quarantines, or died out with the coming of the warm weather.

Governmental Action

On the confirmation of the reports of the existence of the plague and of its rapid spread, action was taken by the Peking authorities to limit and suppress it. A Plague Prevention Bureau was established, the Ministries of the Interior, War, Finance, Communications and Foreign Affairs participating. A committee formed of representatives from the American, British, French and Japanese Legations coöperated with them. By their help, a loan was secured from foreign bankers to supply the necessary funds. General Chiang Chao-chung was appointed as commissioner at the head of the bureau. Traffic was stopped on the Peking-Suiyüan Railway which runs into the affected area, and was not resumed till the danger was over. Cordons were established along the branches of the Great Wall. Deputations of physicians were sent as advisers to the provincial authorities in the infected area; the majority of these were Europeans and Americans, a few were Chinese trained abroad or

Japanese; with them were sent Chinese who had received their education in the several schools of Western medicine existing in China as medical students and nurses. The Japanese Government lent its aid by sending a commission from the Kitasato Institute, under the well-known bacteriologist Kitashima. In addition, other foreigners without medical training, the majority being missionaries living in the region concerned, were drafted into the service and did most valuable work.

Educating the People

The first effort had to be toward securing hearty coöperation from the population affected. To accomplish this, education was necessary, first of the gentry, then of the common people; posters, proclamations and rhymed tracts were used in enormous numbers. Lectures and lantern exhibitions also proved valuable. The main object to be secured was the prompt discovery of all cases of plague, and following that, their isolation, and the isolation for a week or so of all who had been in contact with them. When this can be attained the suppression of the plague is quick and easy.

Results

On the whole the results attained were gratifying and abundantly worth the effort and expense. In places where coöperation by the authorities was loyal and intelligent, as in southern Shansi, the plague was quickly suppressed. When less friendly officials were in power it was at least prevented from infecting the districts to the East and South. Only in some ten or a dozen places were foci developed on the southern side of the Great Wall. Several of these were in Chihli, one in Shantung, one in Anhwei and one in Nanking. In each center there were a dozen or so deaths, but prompt action prevented further spread among the crowded populations of these regions.

Encouraging Progress

The united efforts toward this common good end on the part of the Chinese Government and officials on the one hand, and of many foreign residents on the other, have done much to foster mutual respect and friendship between those engaged in the service. Another result of great importance has been a

further spread of the knowledge of the value of sanitation and of an acquaintance with its principles. Those who took part in efforts made to suppress the first plague epidemic seven years ago and in the present one, realize that though conditions now are still far from ideal, China has come a long distance in the meantime.

CHAPTER XXVI

THE WORK OF THE CHINA MEDICAL BOARD IN 1917–18

Roger S. Greene

Peking Union Medical College

Erection of Buildings

During the year 1917 the China Medical Board has been principally engaged with the development of its plans for the Peking Union Medical College. Messrs. Shattuck and Hussey were employed as architects, and after a winter and spring spent in working up the plans in the United States, Mr. Harry H. Hussey of that firm came out to China with Dr. Franklin C. McLean, Director of the school, to begin construction. On September 24, 1917, the cornerstone was laid with appropriate ceremonies by Mr. Fan Yuan-lien, then Minister of Education. Work was begun almost simultaneously on all the main buildings of the school and hospital, and was pushed during the winter in spite of the cold weather. The outer shell of the southern group, which contains the school laboratories, the library and offices, is now almost completed, and most of the buildings of the hospital group are now past the second story. The school buildings will be finished by the summer of 1919 and the hospital a year later, if all goes well.

Preparatory Department

The preparatory department or pre-medical school was opened in the autumn of 1917, with eight students. It had been originally planned to have only two years in this department, but the students proved to be so irregularly prepared, that it seemed best to provide an additional year, for the benefit of those who were not able to offer the year of college work which had been prescribed in addition to graduation from a middle school, as a condition for admission. Dr. W. W. Stifler, formerly instructor in physics at Columbia University, and Dr. S. D. Wilson, who had been instructor in chemistry at

Rice Institute, came out in time to take charge of the instruction in these subjects, Mr. Ma Kiam was appointed instructor in Chinese, and Mr. Carrington Goodrich temporarily took over the teaching of English. Dr. Stifler has since been appointed Dean of the Pre-medical School, and the staff has been completed by the appointment of Dr. Charles Packard of Columbia University as instructor in biology, and Dr. A. E. Zucker of Tsing Hua College as instructor in English and German. Lockhart Hall, the former headquarters of the college, has been remodelled and will hereafter be given up to the Pre-medical School. Considerable improvements have also been made in the Oliver Jones Memorial dormitory. At the opening of the term in September, 1918, ten students registered in the first year, six in the second and four in the third year, or twenty in all.

The Staff of the College

Considerable progress has been made in the organization of the staff for the medical school proper. Dr. E. V. Cowdry, a Canadian, who has been teaching at Johns Hopkins, has been appointed Professor of Anatomy, and Dr. Davidson Black, also a Canadian, has been appointed Professor of Embryology and Neurology. Mr. B. E. Read, an English member of the old faculty who has lately been studying in the United States, has been appointed Associate Professor of Physiological Chemistry, Dr. Adrian S. Taylor, formerly of the Southern Baptist Mission at Yangchow, has been appointed Professor of Surgery, Dr. Harvey J. Howard, formerly of the Pennsylvania Medical School and the Canton Christian College, has been appointed Professor of Ophthalmology, and Dr. A. M. Dunlap, formerly of the Harvard Medical School of China, has been appointed Associate Professor of Otology, Rhinology and Laryngology. Dr. Donald E. Baxter, who was formerly assistant superintendent of the Minneapolis Municipal Hospitals and has lately been in France in organization work for the American Red Cross, has been appointed business manager of the college. New appointments have been given to all the members of the present hospital staff, and several associates and assistants have been appointed, including a few Chinese

who have had a thorough training abroad. The medical school proper is to open in 1919.

Former Classes

In June, 1918, fifteen students were graduated from the medical school, being the last class under instruction in Peking of those taken over from the old organization. Three more classes still remain, which are completing their course at Tsinan. Of this graduating class ten remain in the hospital to serve an interneship, as compared with six in the preceding year and only one in 1916–17. The increasing realization on the part of the students of the importance of this additional year is very gratifying.

As in the previous year clinical teaching for the Peking students in the departments of gynæcology and obstetrics was provided at the Sleeper Davis Hospital of the Methodist Mission, with very satisfactory results.

Medical Education at Shanghai

Owing to the war, there has been no further development of the plans for the Shanghai Medical School, but the China Medical Board continued its contribution to the support of one member of the staff of the Pennsylvania Medical School of St. John's University, and also maintained the Red Cross General Hospital at Shanghai, for which purpose an additional appropriation of $26,209 was made on account of the unfavourable exchange and other unforeseen contingencies.

Other Educational Enterprizes

Pre-medical Education—Fukien Christian University

At the close of the year grants were made towards the development of pre-medical education at two centers that would naturally be tributary to the Shanghai school. The sum of $50,000 gold was promised to the Fukien Christian University for a science building and equipment, on condition that the University should raise $48,000 for the same purpose before December 31, 1918. In addition $12,700 a year for five years was granted for salaries of instructors in the scientific department and $10,000 a year for maintenance during the same period.

St. John's University

At the same time a contribution to St. John's University of $80,000 was authorized, the payments to be spread over a period of five years. As regards other colleges in East and Central China, it was decided to make no contribution to any of them until the completion of a survey of such institutions, which was understood to be in prospect, but it was intimated that the China Medical Board might share in meeting the expense of such a survey if it should be undertaken by the missionary bodies.

Shantung Christian University

A grant of $20,000 was made to the Shantung Christian University to cover the loss in exchange in connection with the previous grants to the medical school of that institution.

Hunan-Yale Medical College

The following grants were made in 1917 to the Yale Mission for medical education at Changsha: $8,500 to cover loss by exchange on the previous grant for a science laboratory for pre-medical work; $9,000 spread over three years for the extended budget of the medical school, and $6,200 spread over three years towards the support of an instructor in the pre-medical department, on condition that the mission should support the other two instructors and provide $1,900 towards the support of the third.

Translation

The appropriation of $600 for the translation of nursing textbooks was renewed and an increase of $500 was voted to the appropriation to the Publication Committee of the China Medical Missionary Association. The contribution to this work has since been increased to permit the employment of an additional staff of two Chinese translators and two writers, the total grant being now $5,500 per annum.

Scholarships for Chinese Nurses

Three new appointments were made, but only one of the young women was able to get away. Two of the students already in training in the United States were given an additional year.

Scholarships for Pharmacists

The three appointments originally made have expired. One of the pharmacists has returned to the Hunan-Yale Medical College, another goes to the Shantung Christian University and a third is in France.

Fellowships

During the year nineteen fellowships were granted to foreign doctors and nurses, to a total amount of $34,300. Fellowships to the amount of $14,300 were granted to thirteen Chinese doctors.

Contingent Fund

Besides these fellowships, grants in aid of fifteen doctors and nurses studying in the United States, both Chinese and foreign, were made to the amount of $5,610 from the Director's contingent fund.

Mission Hospitals

New Grants

Owing partly to the preoccupation of the Board with preparations for the medical school in Peking and partly to the fact that the missionary societies had difficulty in securing funds and personnel for improvements in hospital equipment and organization, less was done last year in this direction than in the previous years. An appropriation was made to the London Missionary Society for the support of a nurse in its hospital at Siaochang, Chihli. To the American Methodist Mission grants were made of $1,500 for equipment for the women's hospital in Tientsin, and a contribution was promised towards the support of an internist, a dentist and a nurse for the men's hospital at Peking. To the English Baptist Mission hospital at Taiyüanfu $3,150 was appropriated for laundry and bath room equipment and for bedding and linen. To the Moukden Hospital of the United Free Church Mission was voted a contribution to the support of an additional nurse and $9,000 for improvements in the buildings. To the Foreign Christian Mission grants were made for an additional foreign doctor and his residence at Nantungchow, and for a Chinese doctor at Lüchowfu. To the American Presbyterian Mission hospital at Chefoo grants were made of $900 for an electrical installation and

$2,250 per annum for maintenance expenses. A contribution was also made to the support of a business manager for the hospital of the same mission at Paotingfu. Of the additional personnel provided for at all these mission hospitals only two, one dentist and one business manager, have actually been secured up to this time.

Rate of Exchange

In the case of personnel already on the field and in the case of persons already under appointment, and for equipment, maintenance and building grants urgently needed, the China Medical Board is guaranteeing a rate of $2 Mex. for $1 gold for its remittances. In other cases only the gold amount originally voted will be available. Furthermore in view of the unfavourable exchange conditions and the difficulty in actually carrying out projected improvements at this time, the executive officers of the Board have been instructed not to entertain any new applications on behalf of mission hospitals except in very urgent cases.

CHAPTER XXVII

JOINT COMMITTEE ON MEDICAL TERMINOLOGY

R. T. Shields

The Problem

The lack of a scientific vocabulary has been the greatest obstacle encountered by translators, teachers and students in China. The pioneer translations of medical books, Drs. Hobson, Kerr and others, made their own vocabularies, which were necessarily limited. There was no uniformity and there were no standards.

Missionary Beginnings

In 1890 the China Medical Missionary Association held its first meeting, and a Committee on Terminology was appointed, but not until 1901 was a regular meeting held. This committee then began the publication of lists of terms on different medical subjects, and later, under the editorship of Dr. P. B. Cousland, a lexicon was printed. The China Medical Missionary Association, at a later meeting, appointed a Publication Committee to issue a series of textbooks. These are largely used by missionary medical schools throughout the country. This committee was later combined with the Terminology Committee.

Government Coöperation

Until 1915 the Chinese Government had done practically nothing along this line. In that year, after some preliminary conferences, the officers of the Kiangsu Provincial Educational Association issued an invitation to the National Medical Association, the Medical and Pharmaceutical Society and the China Medical Missionary Association, to send delegates to an informal conference, to meet in Shanghai early in the year of 1916. It was here agreed to have a formal meeting in Shanghai in the summer of the same year, to which these four associations should send representatives. The

Government Bureau of Education in Peking agreed to send a representative also.

Harmonizing Differences

There was a doubt in the minds of many as to whether a body composed of such different elements, returned students from Japan, Great Britain and the United States, of missionaries and Chinese educationists, could work together harmoniously and efficiently, but the results achieved so far have justified the expectations of those who inaugurated the plan. Four meetings have been held in three years, and it is proposed to hold an annual meeting each summer. The committee has been enlarged and divided into sub-committees; the East China Educational Association, and the Chemical and Physical Society are also represented on the Chemical Sub-committee.

Method of Work

The lists of terms are prepared in advance by a sub-committee (usually the Medical and Pharmaceutical Society) and published for distribution to the members of the committee before the annual meeting. The anatomical terms following the list of the *Basle Nomina Anatomica* have been settled and submitted to the Board of Education for approval. Satisfactory progress is being made in chemistry, and a beginning made in bacteriology. The chief publishing houses of China are represented in the personnel of the committee, and the Board of Education has appointed a delegate for each sub-committee, and has also assisted financially.

Influence of Japanese Terms

The majority of the new terms are adopted from the Japanese, and some of them appear rather ridiculous as they are literal translations of the original meaning of the Latin and Greek words, regardless of the present day accepted meaning. A study of our "foreign" terms will show that the present usage has wandered far from the ancient meaning of the word. We do not think of the "retina" as a "net", nor the "corpus callosum" as a "callosity" until we see them so translated.

Progress in Standardization

But the great need, after all, is for the standardization of medical nomenclature, without which a Chinese medical literature cannot be created. The results of the past three years' work justify the hope that a stable foundation is being laid and that in a few years translators and authors will not have to contend with the terminological difficulties which have confronted such workers in the past.

CHAPTER XXVIII

JOINT COUNCIL FOR PUBLIC HEALTH EDUCATION

S. M. Woo

The work of the Joint Council for Public Health Education in the year 1917 was ushered in by a vigorous start, followed by a period of comparatively quiet but nevertheless significant activities. In this second stage it resembled winter trees; which, though putting forth neither showy flowers nor tempting fruits in this season, are none the less thoroughly alive.

The Canton Conference

The opening of the year 1917 found Dr. Peter busy preparing for the Joint Medical Conference of the China Medical Missionary Association and National Medical Association, which was held in Canton, January 24–31.

On the morning of January 27, Dr. Houghton introduced the following preamble and resolution which were passed as presented:

Inasmuch as there is a deplorable absence of intelligent appreciation in China of the laws which govern the communication of disease and the preservation of health, resulting in the lamentably unsanitary conditions prevailing in cities, villages, and homes of the people; and

In view of the increasing interest shown by the educated classes in many parts of China in recent health education campaigns conducted under missionary auspices, and a widespread conviction among the medical missionary body that the Christian Church should assume direct responsibility for the promotion of public health education;

In view, further, of the value of health education campaigns as an agency for securing an effective point of contact with the cultured classes, paving the way for direct evangelistic effort among a large and influential group, and of their value as a practical demonstration in applied Christianity, which serves as a powerful apologetic; and

Since many of the most gifted and highly trained Chinese Christian leaders have suffered early incapacitation or death through preventable causes, resulting in a financial and spiritual loss to the Church which might in the future be prevented by an adequate public health propaganda;

In view, moreover, of the impracticability of conducting an extensive and thorough program of this nature without a central unifying agency, and since no other organization is likely within the near future to be in a position to assume this responsibility in the name of our common Christianity so well as the China Medical Missionary Association, if the men and money could be provided,

Be it therefore *resolved:* That the China Medical Missionary Association appeal to the missionary societies now at work in China to send out or allocate men of the necessary qualifications to undertake, under the direction of the China Medical Missionary Association, the leadership in a nation-wide campaign of public health education, and to provide the financial support needed.

After Dr. Houghton's resolution, Dr. Peter made a strong appeal for an associate secretary to carry on the work during his absence in America. For this purpose a sum of $3,000 was required each year for two years. Of this the China Medical Missionary Association pledged $1,500 and the National Medical Association undertook to find the other $1,500.

After some discussion, Dr. Woods moved the following resolution:

Resolved: That the Conference heartily recommends to generous Chinese the plan of securing an associate secretary to the Joint Council on Public Health and instructs the Committee on Public Health Education to select suitable men as the agents of the China Medical Missionary Association in each important center of China to give publicity to the need and to secure pledges of support.

Appointment of Chinese Secretary

Before the Canton Conference Dr. Peter had frequent correspondence with Dr. Woo Sien-ming, who was then touring the United States, studying the field work of the United States Public Health Service. After the Canton Conference an invitation was sent to Dr. Woo to take up the work of the Joint Council, which was accepted. Thanks to the enthusiasm of Dr. Peter and the generosity of the members of the China Medical Missionary Association and of the National Medical Association the Joint Council has thus been enabled to continue its work during Dr. Peter's absence in America.

Campaign in Wuchow

The Canton Conference was followed shortly by the Public Health Campaign at Wuchow, Kwangsi. The following is an extract of the original report:

The campaign was held February 12 to 17, 1917. A large matshed seating 1,900 people was constructed in the court of the Confucian Temple for the lectures, and the exhibit was arranged in the corridors adjoining. Opening addresses were made by the local officials and prominent citizens. Dr. Peter gave his demonstrated lectures daily at 11 a.m. and 3 p.m. Local doctors coöperated in every way with enthusiasm. The total attendance for the week was 23,256. Admission was by ticket only. Some results of the campaign were as follows:

On February 26th a lantern slide lecture on the "Sanitation of a Chinese City" was given to the Governor of Kwangsi and local officials. On February 28th, the officials called a meeting of the Committee on Public Health, to devise ways and means for city health ordinances. A Board of Health was appointed, with power to act. The City Captain Superintendent of Police was appointed city Health officer. The foreign doctors were elected honorary members of the Board of Health. The Magistrate of Wuchow agreed to open public vaccination centers at the expense of the city, tickets to be issued by the Magistrate and the Board of Health. Compulsory vaccination of students was approved. The city officials agreed and promised to build sanitary toilets throughout the city according to plans presented by the committee. It was agreed that a section of street with proper drains should be built as a model for the people of the city, looking toward cleaning of the streets.

Whether these worthy resolutions could be all carried out in the near future it is difficult to say, but the seeds of public health truth had been sown and there will come a time for reaping. It may be near, it may be distant; but come it must.

Dr. Peter's Furlough

This active and fruitful initial stage was followed by a period of quiet. Dr. Peter went back to America in April, and Dr. Woo did not come till the end of June. After a brief visit to his home in Fukien, the new associate secretary was instructed to spend the first few months studying the past work of the Joint Council, to prepare lectures and to learn Mandarin in Nanking. The whole consumed about four months.

Amoy Campaign

Then came an invitation from Amoy to conduct a health campaign in that and neighbouring cities. The campaign began on the afternoon of December 17, and lasted one week. A church was secured for the lectures and the adjoining school rooms were utilized for the exhibit.

The subjects presented were: public health, personal hygiene, home sanitation, baby hygiene, and water. The exhibit was divided into the following sections, each shown in a separate room: Tuberculosis, The Fly, Communicable Diseases, Public Health, Plague, Apparatus, Infant Hygiene, Personal Hygiene, Home Sanitation, Patent Medicines, and School Hygiene. Several rooms were used for the display of lantern slides, post-card scenes of American cities and miscroscopic specimens. About sixty students volunteered as explainers.

Use of Moving Pictures

Moving picture films on "The Fly," "War on the Mosquito," and "The Trail of the Germ" were shown every night, and proved to be most popular and instructive.

Three sets of lantern slide lectures on Plague, Tuberculosis, and Flies were given in rotation at three other churches at some distance from the hall, for the benefit of those who could not come to the hall. Thirteen thousand people attended. As a result the Amoy Public Health Association was formed. But more important than this was the newly awakened interest of several thousand intelligent and active school boys and girls.

A Village Campaign

Right after the Amoy Campaign we were invited by a rich Singapore merchant, Mr. Chen, to hold a health campaign in his village for the students of his school as well as for the farmers. A portion of the exhibit was used. Rural sanitation, school hygiene, home sanitation and baby hygiene were presented in simple language to these keenly interested peasants. The audiences were particularly interested in lantern slide lectures. The campaign lasted two days. Three thousand villagers attended. Mr. Chen expressed his desire to start a modern system of waterworks and of sewage disposal for his school.

Aside from these larger campaigns, lectures have been given in students' conferences, Young Men's Christian Association schools, and churches.

Public Health Literature

Public Health Campaigns are effective, but they are both expensive in time and money. Such work, if it is to reach a large number of people, needs to be supplemented by the use of literature. The Council has therefore undertaken to prepare literature bearing on health objects and has secured the services of an able young scholar, Mr. Hang Hai, who works three hours a day in the Joint Council. Three kinds of health literature are being prepared:

Translations of Foreign Books

We have translated and prepared for publication Drs. Fisher and Fisk's excellent book *How to Live*, omitting the supplement. At present another small book entitled, *First Aid in the Home*, is being translated, and the Illinois Vigilance Association has sent a pamphlet entitled, *Sexual Hygiene for Young Men*, with the request that it be translated for widespread distribution in China, the association promising to pay for its publication.

Health Bulletins

In June, 1918, the first health bulletin was published. It contained an article on "A Constructive War." After contrasting war on disease with war on human beings, the aim and the activities of the Joint Council were briefly outlined. It served to call attention to the available health literature and the lantern slide lectures which are already available.

Health Pamphlets and Tracts

Two small health pamphlets, *The Mode of Infection and Prevention* and *Sanitation of a Chinese City* were published some time ago. Recently two hundred circular letters were sent to the different hospitals in China proposing to them the publication of a series of six health pamphlets on such topics as: Tuberculosis, Baby Hygiene, Home Sanitation, Cholera and Typhoid Fever, Mode of Infection and Prevention, and possibly Plague and Hookworm, and asking for orders. These letters met with a most encouraging response. Some 100,000 copies have been ordered. Surely this is significant.

Enlisting the Coöperation of School Authorities

Some time ago a number of letters enclosing an article, *Education for Health*, were sent to school authorities to rouse their interest in the teaching of health subjects and offering the Council's coöperation. The plasticity of youthful brains, the possibilities of methodical teaching and the power of authorities of the school to enforce hygienic living make them the logical and strategic points of attack in public health education. The response has not so far been very encouraging. It is hoped that a lecture tour in school centers may be arranged in the near future, in order to bring up this matter again.

Coöperating with Doctors

To facilitate the giving of health lectures by the physicians throughout the country Dr. Peter worked up several lantern slide lectures. Two new sets of lectures entitled "Mode of Infection and Prevention" and "Sanitation of a Chinese City" have been prepared. Thirty-three cloth charts have also been prepared, which may be used to illustrate these lectures. Owing to financial difficulties it has been possible to construct no new apparatus.

The reader can easily see that the work done since the Amoy Campaign has been of a quiet nature. Nevertheless it is leading on to the seasons when the tree of our work shall burst forth in full blossom and eventually bear much fruit.

PART VI

CHRISTIAN LITERATURE

CHAPTER XXIX

CHRISTIAN LITERATURE CONDITIONS IN CHINA TO-DAY

D. Willard Lyon

Favouring Conditions

The opportunity of the Christian Church in China to promote its ideals and disseminate a knowledge of its activities through the use of literature cannot be satisfactorily estimated without a consideration of both the favourable and the adverse conditions which confront a literary program. Among the favouring conditions the following may be mentioned:

1. Respect for Literature

The Chinese people show a great respect for literature. Not only are the educated looked upon as the men of greatest privilege, but even the uneducated are everywhere ready to accept the authority of what is quoted from the books. In what other oriental nation is there as much latent power available for the use of the Christian Church through the printed page as in China to-day?

2. Increasing Literacy of Christians

The literacy of the Chinese Christian Church is steadily rising. To those who are in a position to compare the Church of two decades ago with that of the present day, it is evident that the percentage of Christians who can read is perceptibly larger now than then. This means that within the Church itself there is an ever enlarging circle of those who are in a position to make use of such literature as may be produced, and, it should give heart to all who have had any share in the creation of Christian literature to know that its circulation among Christians is steadily rising.

3. Larger Numbers of Educated Enquirers

Interested non-Christians of the educated classes are growing in numbers. A larger percentage than ever of the interested non-Christians is educated; many of them are willing and even eager to read such Christian literature as may be adapted to their needs.

4. Increasing Production

The various agencies for producing Christian literature are increasingly active. No better evidence can be found of the rapidly increasing volume of such literature than Mr. Clayton's *Classified Index to the Chinese Literature of the Protestant Churches in China*, recently issued. When this catalogue is compared, for example, with a similar list issued a decade ago by Dr. MacGillivray, a marked acceleration of literary output on the part of the Christian Church within the past few years may be distinctly noted.*

5. Special Interest at Home Base

A special interest in Christian literature in China has developed of late among the missionary societies of Great Britain and North America. The painstaking investigations made by the Christian Literature Committee of the Edinburgh Continuation Committee are an evidence that the missionary societies have begun seriously to face their opportunities with reference to this long-neglected arm of missionary service.

6. Increased Interest of Chinese Christians

There is an evident increase of interest on the part of Chinese Christian leaders in an aggressive literature policy on the part of the Chinese Church. This interest has been made evident through an extensive correspondence conducted by the Christian Literature Committee of the China Continuation Committee with Chinese pastors and Christian editors, lawyers, physicians, educationists and business men, which has revealed in all parts of China a gratifying spirit of eagerness for an early advance in the production and circulation of the right kind of books and

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*The list of books and tracts issued since the publication of the *Classified Index*, as given in Chapter XXXII, deserves careful attention.

tracts. There has also been a greater readiness to express critical opinions on works still in manuscript, thus assisting very much some of the societies which undertake publishing work.

Unfavourable Factors

A calm review of these six favouring factors in the present situation surely justifies the conviction that the time is ripe for a great forward movement in a Christian literature adapted to the needs of the hour. But this conviction cannot be regarded as thoroughly tested without a frank recognition of such unfavourable factors in the situation as the following:

1. Illiteracy of Christians

The Chinese Church is as yet predominantly illiterate. Although there has been an improvement in the literacy of Christians, it is yet a lamentable fact that possibly not less than three-fourths of the adult Christians of China are unable to read. This is a serious handicap to the effective use of Christian literature within the Church and only gives emphasis to the need for some immediate and concerted line of action which will gradually reduce the degree of illiteracy.

2. Scarcity of Literature Adapted to Inquirers

There is a scarcity of literature adapted to the use of all classes of inquirers. Although as has been stated the amount of literature has noticeably increased within the last few years, it is a matter for serious concern that there is yet a great scarcity of Christian literature fitted to the needs and tastes of interested non-Christians, especially those of the newer type of Chinese students and of the educated classes. In the correspondence which the Christian Literature Committee of the China Continuation Committee has had with leading Chinese Christians no single element in the situation was more often or more earnestly commented upon than this one.

3. Dominated by Foreign Minds

Comparatively little literature has been written from the point of view of the Chinese mind. While this condition has been more or less inevitable, due to the necessity in the past that foreigners should be the authors and translators of

Christian literature, yet our most sympathetic Chinese critics frankly point out that the available literature is so largely dominated by a foreign mode of thought and manner of expression as to make it comparatively ineffective. This difficulty must be seriously met and constructively dealt with, if the Church is to become indigenous.

4. Few Chinese Authors

A comparatively small number of Chinese Christians have a sufficient knowledge or experience in both Christian thought and literary expression to be capable of producing an effective literature for China. Some men and women of ability have been prevented by seemingly insurmountable obstacles from giving time to literary work. A comparatively large number of those Chinese Christian workers who show real ability in presenting their messages from pulpit or platform are notably lacking in their power to make the same messages influential through the printed page. The problem created by this situation demands solution, for it is manifestly impossible to consider the alternative of having all the Christian literature needed in China put into final form largely by non-Christian minds.

5. Lack of Proper Correlation

Much of the literary effort now being put forth is still uncorrelated. Many men capable of doing good work are, through modesty or for other reasons, keeping their friends ignorant of what they are doing or would be willing to do, and in this way there is an inevitable degree of overlapping and lack of balance. Moreover, there has, up to the present, been no adequate attempt on the part of the Chinese Church and the missionary body to lay plans for the development of a Christian literature for the use of the Chinese people as a whole. Specific tasks are usually undertaken because of the individual interest of the author or translator without reference to whether or not they will fit into the all-round needs of the entire Church. The demand for concerted action was never more urgent than now.

Difficulties Are a Challenge

These five adverse factors in the present situation are surely no justification for any ralaxing of Christian literature effort. They

are rather a challenge to the Church and to the missionary societies to grapple courageously with every difficulty until it is overcome, and thus to rise to the magnificent opportunity which the favouring conditions combine to offer.

The China Christian Literature Council

It is a matter for gratitude to God and for renewed hope that a union agency has at last been brought into being, entrusted with powers sufficient to deal with the problem of Christian literature in China as a whole. Although the China Continuation Committee has from the first had a Special Committee on Christian Literature, which has rendered an important service in completing a survey of existing literature, and in soliciting an expression of opinion from a considerable number of missionaries and Chinese Christians regarding the outstanding literature needs of the Chinese Church, yet with but limited funds at its disposal this committee has not been able to function in as large a way as could have been desired. Moreover the constitution of the China Continuation Committee is of such a nature as to make it illogical that any of its Special Committees should exercise executive functions. At the same time there has been a growing desire on the part of the societies at the home base for a representative agency on the field to serve as a medium of communication on literature questions. This desire has found expression in an extended correspondence between the Committee on Christian Literature of the Edinburgh Continuation Committee and the China Continuation Committee relative to the formation of a more or less permanent literature organization in China. This correspondence has now had its fruition in the creation in April, 1918, of the China Christian Literature Council, elected by the China Continuation Committee and consisting of twenty-four members chosen with a view, as the Constitution* states, to giving "adequate representation to the missionary boards in North America and Europe through their missionaries and the Chinese members of the churches organized by or associated with them." In addition to

*The Constitution is printed in full as Appendix B.

these twenty-four elected members, the Chairman, Foreign Secretary and Chinese Secretary of the China Continuation Committee are full *ex officio* members of the Council.

Its Work on the Field

The China Christian Literature Council is ultimately responsible through the China Continuation Committee to the entire Chinese Protestant Church and is "a means whereby the Christian literature forces of China may express themselves unitedly." It has, therefore, a specific relation of service to the existing agencies for the preparation and promotion of Christian literature in China. The Council has not been created to supplant, but rather to strengthen existing agencies: so far as practicable it will work through them and any similar agencies which the needs of the situation may call into being. Hence the Council is not an independent literature society but exists "to promote coöperation and coördination among the Christian literature forces of China," including, of course, individual foreign and Chinese Christian literary workers who may not be directly related to any of the tract or publication societies.

Its Responsibilities to the Home Base

Through the agencies at the home base, the Council is responsible to all the friends of missions who may desire a share in this branch of missionary service. Practically all of its executive power, so far as any such power may be entrusted to it, will come from its serving as a clearing-house for the distribution of contributions from abroad or from China, in the support of the Christian literature enterprise in China. It is therefore constitutionally empowered "to receive and disburse funds for the encouragement of translation and for the preparation and publication of Christian literature in China." The Literature Council thus becomes not only an agency of the China Continuation Committee, by whom it is appointed, but also of the missionary societies in other lands who may see fit, individually or collectively, to entrust it with powers to allocate tasks to individual literary workers or to distribute funds for literature purposes. The scope of its powers, therefore, is determined not by the conditions of its appointment but rather by the degree to which it may, by a wise and faithful

execution of its duties, win and hold the confidence of those who are eager to have an effective part in the promotion of Christian literature in China.

How Can Others Help?

What can the missionaries of China do to help the China Christian Literature Council in accomplishing its important task? The following concrete suggestions are made in the earnest hope that they may stimulate many to take a real part in making the work of the Council of the greatest possible value to the cause of Christ in China in this hour of enlarging opportunity.

1. Report on Existing Literature

Let the Council know what books, tracts, and other literature now in existence you have found to be worth promoting. In doing so kindly indicate clearly the classes of people among whom the literature you may mention is especially useful and the objective you have in view in its circulation. Do not assume that your experience is common to all and therefore not worth reporting. If your experience proves to be unique it will have a special value to others: in so far as it tallies with the experience of others it will have a different but no less real value in creating a greater confidence in a larger use of the same literature.

2. What Revisions Are Needed?

Let the Council know what books, among those you have used with some degree of success, in your opinion need revision in order to increase their usefulness. Kindly indicate the general nature of the revision needed. Include in your statement any books now existing in one form of literary expression which you think could advantageously be put into another: for example, Wen-li books that should go into Mandarin or other colloquial, and vice versa.

3. What Missionaries Can Write?

Let the Council know what missionaries of your acquaintance seem to possess the gift for literary expression in Chinese and what work they may now be doing. Missionaries are often too modest to cry their own wares, and sometimes, unfortunately, waste much valuable time in doing something which has already been done or is now being done by another. It will greatly help to reduce the amount of

overlapping and to increase the range of the entire output of Christian literature if the Council can be kept in intimate touch with all that is being attempted.

4. What Chinese Can Write?

Let the Council know the names of all Chinese literary workers of your acquaintance who are producing effective Christian literature, and kindly indicate whether they are working by direct translation and adaptation from English or some other Western language, or through dictation by a foreigner, or by original composition. Where known, the specialty of the individual should be mentioned. It is important that the full Chinese name, title (if any), and postal address be also supplied, and that a list of the tracts or books he has prepared be given. The correlation of the literary work of Chinese authors and translators is no less important than that of missionaries, and the Council hopes to develop facilities for making such correlation practicable.

5. What Books Are Needed?

Let the Council know what new books or tracts should in your judgment be prepared at an early date. In case you recommend the translation of a specific book, please state the title, author, and publisher in full. In case you suggest the preparation of an original work or a compilation from several works, kindly nominate, if possible, a suitable person to undertake the task. The Council desires to know what you feel to be the most pressing needs in the circle in which you yourself are moving, be that among the educated or the ignorant, the Christian or the non-Christian, the mature or the adolescent, the mother or the child, the young man or the young woman.

6. How Stimulate Production?

Let the Literature Council know of any methods which you have found of value in stimulating the production of original Chinese Christian literature. What in your experience are the best methods to experiment on? For example, have you found it practicable to organize discussion groups, social service clubs, etc., where papers on living issues in domestic, civic, and national life are presented and discussed?

7. How Promote Sales? Let the Literature Council know of any methods which you have found of value in stimulating the sale of Christian literature or in promoting its use such as book clubs, reading circles, book lending societies, etc. How do you account for the lack of interest in literature, if there is such lack among those with whom you are in touch, and what seem to you to be the best methods whereby a vital and permanent interest may be awakened?

8. Intercession Give the members of the Literature Council, and the interests which they have been selected to promote, the help of your frequent intercession. The members of the Council are as follows: the Rev. W. L. Beard, D.D., the Rev. G. H. Bondfield, D.D., the Rev. Robert E. Chambers, D.D., the Rev. W. P. Chen, Ph.D., Chin Pang-ping, Esq., Mrs. T. C. Chu, the Rev. G. A. Clayton, *Secretary*, the Rev. John Darroch, Litt.D., the Rev. J. A. O. Gotteberg, D. E. Hoste, Esq., Miss Clara J. Lambert, the Rev. D. W. Lyon, D.D., *Chairman*, the Rev. Murdoch Mackenzie, D.D., C. C. Nieh, Esq., *Treasurer*, the Rt. Rev. F. L. Norris, D.D., the Rev. Clarence E. Patton, D.D., the Rev. Shen Wen-ching, B.A., the Rev. J. Leighton Stuart, D.D., the Rev. W. Hopkyn Rees, D.D., the Rev. Tong Tsing-en, Hon. C. T. Wang, LL.D., *Vice-Chairman*, the Rev. A. L. Warnshuis, Miss Laura M. White, B.A., Y. K. Woo, Esq., and *ex officio*, the Rt. Rev. L. H. Roots, D.D., the Rev. E. C. Lobenstine, the Rev. C. Y. Cheng, D.D.

CHAPTER XXX

PUBLICATIONS IN CHINESE OF THE PROTESTANT CHRISTIAN CHURCHES, OCT., 1917-SEPT., 1918

George A. Clayton

The original intention of the compiler of this list was simply to issue a supplement to the *Index* published in April, 1918. But realizing that this would not give a complete view of the year's activities, he decided to let the list include the issues of a whole year and to so choose the dates that there would be reasonable hope of completing the list by the date that this volume goes to the printers. He wishes to express his regret that the list is not complete in all details, though he believes the list of titles to be complete. Any defects are due not to the unwillingness of publishers to supply information, but to the failure of the compiler to ask enough questions!

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亞伯拉罕與其後裔以色列人之事略	Abraham and His Descendants.
上帝宣佈律法	God Proclaims His Law.
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CHAPTER XXXI

THE CHRISTIAN PUBLISHERS' ASSOCIATION OF CHINA

Gilbert McIntosh

A Conference On February 20, 1915, a Round Table Conference on Christian Literature was held in Shanghai on the invitation of the Special Committee on Christian Literature of the China Continuation Committee. Thirteen societies and publishers of Christian literature were represented and after a prolonged and careful discussion it was resolved to recommend the formation of a Christian Publishers' Association for the purpose of ensuring a united and progressive policy in matters of production, printing, distribution, nomenclature, and kindred matters.

Organization and First Meeting As a result of satisfactory correspondence and deliberation the Association was definitely formed on October 30 of the same year, but the first annual meeting was not held until April 17, 1918. In the interval, correspondence with various societies was carried on with regard to uniform policy as to pricing, and possible coöperation in matters of administration and distribution. Much valuable information was gained by the president of the Association, the Rev. W. Hopkyn Rees, D.D., who with the Rev. C. Y. Cheng, D.D., made a tour in North, Central and South China in the interests of Christian literature.

A Visit to Japan Another tour from which the Association derived much benefit, was undertaken in October of 1917, by Mr. J. W. Dovey, manager of the Mission Book Company, and also the convener of the Christian Publishers' Association special committee on distribution. Mr. Dovey visited the principal publishing centers in Japan, not forgetting some humbler spheres, for the purpose of studying the present position of Christian literature in Japan in relation to the general book trade and to ascertain the methods employed in distribution. As

Japan is probably fifteen or twenty years ahead of China in the matter of up-to-date general publishing, instructive adumbration was afforded of what may obtain in China later on. Whilst in many respects the conditions are different, there has been sufficient evidence of Chinese publishing initiative to indicate the wisdom of so developing the Chinese side of our work as to anticipate a large and growing share in the distribution of Chinese Christian literature by Chinese Christian leaders.

Coöperation of Chinese Publishers

As several of our representatives are Chinese, and all of the others are in constant coöperative touch with Chinese brethren, we are able to foster and benefit by native initiative. Partly in the desire to attain the above ideal, a conference was held between several Chinese publishers and representatives of missionary publishing agencies. So far nothing has eventuated, but in a country that moves slowly there may be a slow but sure fructification of the seed sown, with prospect of a later harvest.

The Problem of Distribution

As the China Christian Literature Council (two of the members of which are on the executive of the Chinese Christian Publishers' Association) has been investigating the needs of literature and studying the problems of securing and training literary workers, the Publishers' Association has devoted its attention mainly to the subject of distribution. The convener of the committee specially dealing with this has carried on an extensive correspondence with publishing societies and individual missionaries. With regard to the former, reciprocal arrangements are practically in working order for exchange of sample copies of publications, the passing on of orders from one society to another, and for a uniform reciprocal discount of fifteen per cent. In the correspondence with individual missionaries, an endeavour was made to get in touch with all interested in local book stores already established, and also with workers in important centers where book stores could be worked with advantage. The difficulties peculiar to certain localities and the drawbacks common to work in all quarters are gradually being understood, and it is hoped

that these will be so met that there will be no hardship to missionaries supervising such work, or to those supplying such literature, and who are responsible for definite returns.

The Classified Index

The Rev. G. A. Clayton's *Classified Index to the Chinese Literature of the Protestant Churches in China*, prepared on the initiative of the China Continuation Committee, has appeared under the imprint of the Christian Publishers' Association. This Association is indebted to Mr. Clayton for much advice and help, and the whole missionary body is under obligation to the compiler of a work which is remarkably comprehensive and gives evidence of much self-denying and experienced labour.

The China Bookman

Two numbers of *The China Bookman* have appeared, under the joint editorship of Drs. Darroch and W. P. Chen. Appreciative letters have been received from far-away readers and it is hoped through *The China Bookman* pages to give expression to the Association's ideals regarding the wide-spread usefulness of Christian literature. With its wide and free distribution and exhaustive notices of books, there should be no excuse now for the lack of knowledge of available literary material for all classes of missionary effort, which has been too frequently true in the past.

Members of the Association

The following list of societies and publishers who have already joined the Association indicates how hearty has been the response to the desire "to get together" in the matter of publication of Christian literature and how all-embracing is its membership:

South Fukien Religious Tract Society, Amoy; the China Baptist Publication Society, Canton; the Canadian Methodist Mission Press, Chengtu; the West China Religious Tract Society, Chungking; the Religious Tract Society of North and Central China, Hankow and Tientsin; the Association Press of China, Shanghai; the China Christian Educational Association, Shanghai; the China Medical Missionary Association, Shanghai; the China Sunday School Union, Shanghai; the Chinese Tract Society, Shanghai; the Christian Literature Society,

Shanghai; the Kwang Hsüeh Publishing House, Shanghai and Peking; the Methodist Publishing House in China, Shanghai; the Mission Book Company, Shanghai; the Presbyterian Mission Press, Shanghai; the Religious Tract Society of London, Shanghai, and other centers; the Evangel Press, Shenchow, Hunan; the South China Alliance Press, Wuchow.

Possibilities

The fact that every large society has signified its willingness to join in the work of coördination is cheering to the officials of this Association. Initial experiences indicate unique opportunities and significant possibilities. The foregoing facts detailing steps already taken must therefore be linked on to the realizableness of the vision that has come to so many busy workers.

CHAPTER XXXII

THE TRACT SOCIETIES IN 1917

John Darroch

The Year's Work

The combined influence of two potent factors has militated strongly against the progress of the tract societies during the two years that have elapsed since a detailed account of their activities was published in the YEAR BOOK.

The *fall in exchange*, which amounts to an actual gold debacle, has reduced the value of the remittances received by the societies to less than half of what it amounted to before the great world war. The abnormal *rise in the price of paper* would have effectually prevented activity in printing even had exchange remained at its old level. The combination of these two elements accounts for the fact that the tract societies have made no advance during the period under review but rather retrograded.

The subjoined table will show that the societies pursue an active and vigorous career in spite of the adverse influence of a time that is out of joint.

Income Circulation and Sales of Tract Societies

Society	*Income*	*Circulation*	*Sales*
R. T. S. of North and Central China	$27,131.83	1,670,897	$16,902.68
Chinese Tract Society	18,492.35	976,600	6,955.98
West China R. T. S.	10,749.49	1,705,030	5,590.85
South Fukien R. T. S.	5,171.19	126,065	4,394.42
North Fukien R. T. S.	497.30	14,051	220.08
South China R. T. S.	1,586.21	22,073	
Hongkong Bible Book and Tract Depot	4,247.83	English 3,121 Chinese 13,614	3,861.73
Korean Tract Society	26,198.40	1,337,496	16,942.40

New Books Issued

The tract societies do not at any time specialize on new books. Their productions deal with the great fundamentals of the

gospel and are never out of date. A new way of telling the old, old story is always welcome and even in war time the societies have not ceased to issue new publications along this line.

The Hankow Society reports ten new publications, Shanghai eight, and West China (Chungking) five. For particulars of these, those interested are referred to the annual reports of the societies referred to. The reports will be forwarded post free on application. The Religious Tract Society of London translated and issued through the societies Dr. Griffith Thomas' *Christianity Is Christ*, a book for Bible classes, students, preachers and advanced Christians. *Christ in All the Scriptures*, by Miss A. M. Hodgkin, has been issued in Mandarin, in the form of fifty-two expositions of Scripture showing that the Jesus of the New Testament is foreshadowed in type, in story and in prophecy, in almost every chapter of the Old.

For the use of the Chinese coolies in France a little book entitled *The Church's Welcome to Chinese Workmen* was prepared in China and distributed with other literature in France. This was very heartily welcomed by the workmen and later, at the urgent request of Christian workers amongst the men, the Religious Tract Society of North and Central China prepared a hymn book for use in the camps.

The most successful of the tract societies' publications of recent date has been the *Direct Gospel Talks* series of tracts prepared by the Rev. J. Vale, Editorial Secretary of the Chinese Tract Society, and Mr. Chai Lien-fuh. It is not possible to say how many of these have been issued but probably the number is nearly 2,000,000.

Books in Preparation

The first volume of Dr. Griffith Thomas' *Commentary on Genesis*, in the Devotional Commentary series, has been translated by the Rev. J. Vale and is in the press. The second volume of Genesis is nearly ready for the press, as is also the first volume of Romans. Galatians, translated by the Rev. A. Grainger, is also finished. The Rev. G. A. Clayton is working on the *Universal Bible Dictionary* and hopes to finish some time next spring. Other and less ambitious works are in preparation.

The Traveller's Guide from Death to Life

The circulation of this book in English-speaking lands is numbered by the million; in China 175,000 have been printed and all but a few thousands distributed. On the outbreak of the European War the book was abbreviated and issued in a suitable size to be carried in the pocket of the soldier's tunic. It has been circulated by the hundred thousand in all the Allied and even in the enemy armies. It has been decided to issue this abbreviated edition in Chinese, at a nominal cost to missionaries, to cover postal charges. An edition of 50,000 is in the press, but the complete book may still be had, though it is certain that it will not be reprinted.

Phonetic Writing

The South Fukien Religious Tract Society (Amoy) is pushing the sale of its Romanized literature with great success. The Church in this district has been in advance of the rest of China in striving to eliminate illiteracy and its efforts have been largely successful, mainly because the Bible and tract societies have rendered efficient and untiring help.

The West China Tract Society carries on a large and growing work in "script" tracts for the use of the various tribes of Miao in the far West. The tract societies are deeply interested in the movement to secure a phonetic script for the use of the Church throughout China. When this has been adopted a new field will be opened up to them, a new and powerful weapon for evangelization put into their hands, of which they will not be slow to take advantage.

The Future

It is true that owing to the causes specified above, the tract societies have not progressed as fast as it was hoped they would, yet, through God's good help, they have been privileged to render service of great value to the Church. As a new era of peace is about to dawn they face the future with hope and confidence that a wider field of usefulness is opening out and that strength adequate to their opportunities will be given to them.

CHAPTER XXXIII

CHINA IN RECENT BOOKS AND MAGAZINES*

Frank Rawlinson

China is at present receiving, in doses of varying strength and size, the benefits of democratic journalistic effort. Much trenchant and pertinent advice, both from Westerners and foreign-trained Chinese, is thus being received. Judging also from the wide variety of magazines and books in which this advice and comment appears, the world is deeply interested in China and is, furthermore, thinking more deeply than ever before as to her true place therein. Journalistic attention has been given to such widely diverse subjects as, China's hinterlands, the Yangtze river, afforestation, and Chinese dietetics—the latter in the form of a *China Cook Book* prepared by a Mr. Chan and published for the benefit of Westerners. Many of the articles stir the imagination as to China's yet untouched possibilities.

Friendly Interest

This interest in China is not due to superficial curiosity or commercial interest alone, for three volumes, translations of Chinese poetry, indicate what might be called a growing spiritual rapport between the East and the West. In addition to finding out that China is a land of vast surprises, exquisite delicacy of thought and intellectual acumen, there is being developed between China and the world a growing human interest and sense of the possibility of fratenal intimacy that are mutual.

Authors

Missionaries have taken their part in producing the literature reviewed in this article, but it has been more in the form of magazine articles than of books. In general the missionary body is

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*The Bibliography is found in Appendix A.

not as active in providing missionary literature as its size would lead one to expect. This is especially true of American missionaries, as is shown by Mr. K. S. Latourette in an article on *American Scholarship and Chinese History;* and indeed American scholarship in general has not been as largely interested or up to date in things Chinese as that of the British. Mr. Latourette points out one significant fact,—that no adequate history of American missions as a whole, or, one may add, of the general movement in China, has yet appeared. This article indicates clearly the need for American scholarship, missionary and otherwise, to take a larger share in research in things Chinese, a share more in keeping with the numerical strength of the American missionaries in China.

The voice of the non-missionary community in China is considerably in evidence. The thoughts of thinking Chinese, also, are becoming more and more available in English, and the studies of Chinese problems that are appearing in the form of theses for degrees, though marked sometimes by immaturity, are nevertheless exceedingly valuable and full of promise.

Understanding China

In connection with this live interest in China, as evidenced in these literary productions, it is interesting to note that the moral standards being applied to China are rising. A significant remark is made by Mr. Timothy T. Lew in an article on *Chinese Students in America;* he says, "China has never failed to keep her word in international relationship," and then asks a pungent question—"But what has China received in turn?"—which shows that the West is being tested by China's moral standards in turn. This more ethical approach indicates a recession of the spirit of patronage (not confined to one side of the globe), and a steady evolution of the democratic international spirit, as well as a deepening appreciation of Chinese ethical, literary, and material achievements, showing itself in a desire to understand China.

The growing desire to understand the Chinese is well treated from the American commercial viewpoint in an

article, *America's Opportunities in the Orient,* by W. G. Tinckom-Fernandez.

Reference Books

As a result of the desire to understand China the past year has been especially noteworthy for an accelerated accumulation of valuable data about things Chinese, in a number of valuable *books of reference.* Of these three stand out. The two volumes of the *Encyclopædia Sinica*, by Samuel Couling, M.A., constitute a compendium of vital facts about China. This work represents an amount of research that will lighten the labor and save the time of many. Strictly speaking, it is an encyclopædia covering the period of Western impact upon China, written from the point of view of what the Westerner wants to know! It is a work which one may pick up at any time and browse in profitably. Next comes China Mission Year Book, which shows the results of the impact of the West upon China from the Christian standpoint alone. It indicates the wide range of Christian activity and influence, and, in the improved accuracy of its facts, marks another step forward in the science of missions. It is an indispensable book to all who would understand the interaction of China and the Christian West. It is both an appeal for the use of, and a proof of the power of coöperation, being in itself a witness to the efficacy of Christian unity. Its breadth of Christian sympathy and activity are indicated in such articles as "Constitutional Development," "Railways and Missions in China," "Government System of Simplified Chinese," and "The Native Charities of Shanghai." This book is the voice of progress on the higher levels. Of the stupendous volume (it weighs 24½ lbs.) *The New Atlas and Commercial Gazetteer of China*, we can say little that does not sound inadequate. Written, of course, to promote commercial relations, it yet has a significance for all interested in the development of China. Its maps, charts, summaries of provinces, are well conceived and executed. It should materially contribute towards the solution of the problem of getting China and the West to work together. *The Educational Directory and Year Book of China* is a good start in the direction of showing the impact of Western education

upon China. A widening of its outlook will enable it to fill better the important place it now occupies.

Two other volumes must be mentioned: *The Directory of Protestant Missions in China* is at the same time a list of important facts and a study of the Christian forces. The same is true from the point of view of literature of *A Classified Index of Christian Literature for Protestant Churches in China*. These books represent a type of literature which is not produced with easy enthusiasm nor read for pleasure; nevertheless such books are indispensable to thinkers and leaders, as they indicate the strength and the forces with which they deal and point the way to needs yet unmet.

Secondary Interests

There are a number of aspects of Chinese life which, while treated, do not seem to be as much in the focus of attention as one might expect or as they perhaps deserve, yet they have stimulated the preparation of some interesting articles. Of *Music in China*, Mr. C. S. Champness writes suggestively and, so far as we know, alone. The number of biographical books is strikingly small; we have found only two. Of articles treating of post-bellum problems of China there is also a surprising absence. This might mean that changes resulting from the war have not yet affected China to any great extent. Coöperation seems to be accepted so generally that there is little tendency to discussion thereon. The problem of Chinese leadership is not prominent either.

One notes again that the question of the extension of Christianity is treated only partly and locally; hence, to the problem of evangelizing China, as a whole, not much has been contributed during the past year. Village, city and provincial evangelization are ably treated in separate articles. It is possible that the coalescence of these three phases of thought will in time produce a general evangelistic policy for China.

The new missionary to China, and the problem of adjustment to Chinese life and thoughts, while not in the lime-light, have, however, received special attention during the last year. The *Report of the Sixth Annual Meeting of the China Continuation Committee* dealt at length and

progressively with the phase of preparation of missionaries to China to be carried out on the field. An article by Dr. D. MacGillivray deals with *The Preparation of Missionaries for Literary Work in China.* There is indicated also a movement amongst the non-missionary element in China to get into closer touch with the Chinese through their language. The outstanding production of the year in this connection is the Report of the Board of Missionary Preparation in United States, under the title *The Preparation of Christianity in Confucian Lands,* which is a compendium of facts based on comparative study of Christianity and Confucianism. It will save an enormous amount of time and go far to promote a better understanding of the relation of Confucianism to Christianity. It attempts, however, a little too much to prejudge the case against Confucianism. *A Manual for Young Missionaries*, the chapters of which have been written by various missionaries, each treating of some pressing problem, is another valuable attempt to meet the new missionary's needs. Such rapid progress is being made in the principles and methods of language study that in some respects the viewpoint of the chapter on this topic has already been left behind. As an introduction to actual missionary problems this book is indispensable to all new missionaries.

Biased Critics

One unwelcome note cannot be passed by,—the evident lack in some quarters of sympathy with China and, indeed, from a literary point of view, of mastery of facts in dealing therewith. There is a certain group of writers who allow their imagination to play too easily on a small, disconnected group of facts and who "talk down" to China. Their productions are often charmingly written, yet their permanent value is decreased as a result of this biased, and often careless, literary technique. They show a failure to judge things Chinese at their true value. They have a point to prove and hence weave it into too much that they say, and leave out much that does not fit in with it. Some of them seem to care more for sensation than for balanced statements. In *Pencil Speakings from Peking*, Mr. W. E. Grantham, from instance, somewhat flippantly tries to overthrow most of what early

sinologues have written and said about China. The result is that many of his own utterances, though charming and readable, appear equivocal in meaning. In *The Spell of China*, by Mr. Archie Bell, a book sparkling with literary irridescence, this superficial element is especially marked. It gives voice to a racial self-sufficiency that is passing from the best modern minds; hence, while charming, it is a book to be read in idle hours and forgotten. Mr. Richard Washburn Child is another who has visited China, hurriedly we fear, and attempted to criticize on slender acquaintance. Two of his articles, *The Ways of Chinese Business*, and *China Totters On*, are of the type that we should like to see disappear from literature about China. As an interpreter he fails to be fair. Yet in another article, *Trade Unions in China*, when he simply narrates facts without attempting to interpret them, he gives a suggestive article. He is proof of the fact that only those who have lived in China—and of those only the clear-sighted—can venture to interpret China. Even in a book like *China Inside Out*, by G. A. Miller, written for missionary purposes, there is partial failure to sense in the finer way the real spirit of China. China is now open to study. Such superficial books and articles should be unnecessary. The friendly approach to a high-spirited people like the Chinese cannot be forwarded if they are touched with hands that chill and words that irritate. The spirit of "taking down" to China is not in keeping with the present democratic movement.

Intimate Sketches

In sharp contrast to the above is a small group of books which have grown out of actual and intimate experience with the Chinese people. These give little sketches of real life and have a fine note of spiritual sympathy with the real Chinese. Possibly the best book of this group is *The Fulfilment of a Dream*, by Miss Mildred A. Cable. Here is given the mixing of the tides of East and West and, frankly, the mixed results that sometimes followed. Experiences humorous, pathetic, depressing, startling, exhilarating, comforting, and satisfying, are found therein. It will give the reader an insight into the life of China which will correct the facts of many a casual and patronizing observer. In *Pioneering Where*

the World is Old, by (Mrs.) Alice Tisdale, we have the experience of a business pioneer in Manchurian hinterlands. While the period or time covered by the book is not long, nor the experiences all new, yet the spirit of adventure that breathes through it and the delicacy of literary touches make it a book worth reading. It is a book of human feeling—the feelings of those who attempt to pry open for others the hidden future and the little trodden places. In *China from Within*, by Dr. C. E. Scott, we are allowed to peer upon the lower levels of Chinese civilization and see it from the viewpoint of the Christian propagandist. The prominence of the darker, dirtier and depressing sights of Chinese life tend to put the better elements upon the blurred edge of one's vision, yet the book makes one feel vividly the justification of the Christian message and missionary effort in China. *Scènes le da Vie Revolutionnaire en Chine*, by Jean Ropes, is a book that we have not seen at first-hand. It is said, however, to give vivid glimpses in the darker side of social and political life in various parts of China, between the years 1911 and 1914. Two other books of the same type are, *Cameos of a Chinese City*, and *Answered or Unanswered*. There is also *Profits from China*, a small book of vivid poems giving in an unusual manner some of the impressions of an observant dweller in China. Of articles written in the same vivid narrative style we have, *Preaching in Chinese Village Streets in War Time*, by C. E. Scott, and *The Home Life of an Upper Class Chinese Girl*, by Miss P. S. Tsêng. *China's Social Challenge*, by J. S. Burgess, also gives insight into a little known problem. We think one who reads these sketches will enter into the experience of living in China and the problem of helping China in a way that the mere presentation of data cannot give. Together they should promote a keener sympathy with Chinese life and problems. There are not enough of such readable narrations of life in China.

International Relationships

Special interest is being shown in relations between China and the world. Of particular interest is the scrutiny by Chinese thinkers of international problems of to-day and to-morrow. This scrutiny presages a reconstruction in the near future of

some questions that have been especially vexing to the Chinese. The studies to be referred to indicate a desire to discover a basis for future international relationships that will not fit democratic ideals. It is evident that already some thinking Chinese perceive the benefits to be secured in China when international democracy is a fact.

As to how intercourse between China and the United States started, a careful perusal of *The History of Early Relationships Between the United States and China*, by K. S. Latourette, will help. Here much hitherto scattered and detailed information has been brought together. Three books by Chinese authors are, however, of more particular interest. These do not give so much that is new, as an insight into Chinese attitudes towards Western encroachment, and the emergence of a genuine desire to put their relationships with other nations on a better basis. Mr. M. T. Z. Tyau has published two books that are in a measure supplementary: one, *The Legal Obligations Arising out of Treaty Relations Between China and Other States;* the other, *China's New Constitution and International Problems*. The one is a study of what China needs to do; the other, of reaction to the present international situation. We learn while reading these books that China, while helpless, is far from being supine. While it is recognized that many existing situations in China have been forced upon her, yet the future is viewed hopefully, and the coming of that day when China will not be forced to grant privileges but will enjoy, with all the world, the intercourse and coöperation of a new day, is progressively anticipated. In *Treaty Ports in China*, Mc. En Sai-tai, while over-emphasizing the Chinese spirit of antagonism, now happily fading from the best minds, shows frankly Chinese feeling about many of the privileges acquired by foreigners. Yet this author also says that "the development of treaty ports has marked stage by stage the advance of Occidental progressiveness as against Oriental conservatism." He makes one feel, however, that the Chinese attitude of protest must needs be removed ere real democratic international relationships are possible. These works breathe a desire to give and to receive justice.

B. L. Putnam Weale gives an interesting account of the emergence of the Chinese Republic, in *The Fight for the Republic in China*. He has much to say of foreign relationships, and implies that outside influence helped to muddle Chinese political affairs, and intimates also that from some sources outside of China help is still needed to settle them. While admitting that "the Chinese race is the only pure and untainted democracy the world has ever known," this author voices the hopeless view of many Westerners as to China's political abilities.

J. O. P. Bland's interesting story of *Li Hung-chang* also indicates some of the problems raised for China by the coming of Occidentals. Here we have an account of the first Chinese statesman worthy of the name, who was called upon to deal with this new danger of foreign encroachment. He had wit to see the danger but not strength or backing sufficient to break with conventions. His adroitness broke the shock of this wave of Western aggressiveness, but could not, as his contemporaries wished, deflect it or adjust China to it. He, however, laid the foundations of the foreign policy which younger men, like the authors spoken of above, must needs build upon. As a man he was a strange medley of high courage and dodging spirit; of filial piety and graft.

These books, if read together, will give insight into the present transition changes through which China is passing. Those written by the Chinese should help Western peoples, understand how to be fair—an ethical quality which many Chinese think their representatives have not always displayed.

Chinese Students

There are many interesting articles dealing with Chinese student representatives in Western lands. Of *Chinese Students in Japan*. W. H. Elwin writes with understanding. He points out especially their interest in the practical philosophy of Wang Yang-ming. Mr. G. Zay Woods compares this Wang Yang-ming philosophy with philosophical system in the West, and as a result challenges Western philosophy. This spirit of challenge indicates that a new search for truth is on. These articles also indicate a growing consciousness of the

special obligations resting upon Chinese students. Dr. Ida Kahn, in an *Appeal to American Returned Students*, strikes an especially high note, pointing out the moral obligations resting upon those who have been better prepared educationally. And in *Complete Coöperation between China and America* this patriotic woman also shows that to bring in real democracy China must do away with militarism, concubinage, opium, and secure religious liberty. Here is a clear patriotic note. Mr. David Yui shows *What China has a Right to Expect from Returned Students*. He is on fire with the possibilities and demands of democracy. Dr. T. H. Lee, in *What Chinese Students should do When they Return*, calls for thoroughness of professional knowledge, coöperation in the conservation of scientific knowledge in China, and a unifying of the field of professional interest. Mr. T. T. Lew shows *How Chinese Students in America are Related to Christianity*. He speaks as a fearless critic, uttering thoughts that the Chinese have hitherto kept hidden. He suggests that the West must convince the minds of the Chinese ere it can win their hearts. There is an encouraging note of serious thinking on the problems of the day in these articles which shows not only greater insight into the problems but also a more distinct view of duties arising therefrom. Mr. D. Hoe Lee, in an article on *Chinese Students of American Agriculture*, shows the necessity of finding out what China needs in this line. It is evident that Chinese students abroad are wide-awake and discriminating. Their utterances may sometimes be marked by immaturity and overweighted with feeling, but they do not lack enthusiasm or perspicuity. The missionary body especially needs to keep its eye on them and an ear open to their voice. Their day is rapidly dawning. There is an interesting editorial in *The Far Eastern Review* on "Young Men and Young Women in the Orient" in which is indicated the changed views about things social, now influencing many young Chinese people, especially in the port cities. The remark is made that Chinese women respond more deeply and permanently to the ideals of the Young Women's Christian Association than men do to those of the Young Men's Christian Association. This is an

interesting observation. That the Chinese returned students of to-day are different from those of the past, is shown in *Chinese Students Then and Now*. The literary activity of these students is shown by Mr. T. T. Lew in an article entitled *The Voice of the Chinese Student*, wherein he treats of seven publications issued by them. We might note that there has been published for several years in China a magazine called *The Chinese Social and Political Science Review*. Unfortunately we have been unable to get hold of copies for the current year.

Education

Only one book on education in China has come under our notice that is worth serious attention, and that is a reprint of Dr. P. W. Kuo's *The Chinese System of Education*. It is true that Chap. IV of Mr. D. E. Cloyd's *Modern Education in Europe and the Orient* deals with China, but this is entirely too condensed, is unbalanced, and already out of date. It appears to be a study at second-hand and of a type not to be reckoned with. The articles on education are not numerous, but suggestive. An appreciation of the relation of education to political life is shown in several of them. In *Education and Politics* is indicated the need for an educational preparation for the masses, in order to enter into democratic activities. There is also recognized the relation of political progress to the educational situation, the value of education in the affairs of China, and a realization of the present pressing educational needs of China. The enlarging demands on the missionary workers, arising from modern movements in China, are shown in *New Demands on Christian Education*, and *The School the Meeting Place of Democracy*. The first indicates the theory and the second briefly suggests how educational efforts in the West to centralize community interests around the school might apply also to China. Progress in government educational work in certain sections of China is shown in *The Schools of Soochow*, a short survey of educational work in that city, and *A Government Practice School at Work*. The place and importance of the missionary educator are indicated in *The Missionary Schoolmaster* and the Report of the China Christian Educational Association.

There is, however, no comprehensive outline of educational work in China, though these articles show a widening of the scope of educational effort. Some further light is thrown on China's educational ideas in the article in the *Educational Year Book and Directory*, on "Government Education in Peking and Its Results." Speaking generally, new educational ideas are plentiful in China, but as yet they have been applied only in spots.

Chinese Women

Some interesting phases of the woman problem in China are presented in a number of articles, written mainly by women. A reprint of Dr. Faber's pamphlet, *The Status of Woman in China*, gives the keynote of the past; this article would, however, repay revision. The moral possibilities of Chinese women are indicated in a fascinating way by Dr. Rees in a brief synopsis of a biographical sketch (in Chinese) of a female revolutionist, in *Story of a Crime and a Heroine*. When touched by the spark of a big and moving ideal Chinese women can vie with their Western sisters in intensity of loyalty to uplift movements. The articles in the main, however, reveal the change that is coming to China and give the advance ripples of a tidal wave that will yet sweep the women of China into a new life, and almost a new world. Miss Tsêng, the first woman graduate of London University, gives an insight into *The Home Life of Upper Class Chinese Girls*, which is good, though overweighted with the desire to show that Chinese women are not depreciated. Miss Tsêng believes that any changes in Chinese life, to be permanent, must be based on old Chinese principles. This same author also treats suggestively of *China's Women and Their Place in the Church*. Since Chinese ideas permit of women being considered complementary to men she feels that they can take an active part in the Church. Miss Bertha Hosang shows that since the time for weak, clinging women is past, *Physical Education for Chinese Women* is essential. She writes in a robust way and appeals to and for robust women. Of the part education must play in bringing these changes about, Miss Ida B. Lewis treats in *Higher Education of Women in China*. This is a careful analysis of a difficult subject.

The New Demands of Christian Work for Chinese Women, by Miss L. Miner, shows how the changes will necessitate a change in Christian methods of work. The Rev. L. D. Patterson, in *Women's Work in China* (a one-page article), carries out somewhat the same idea.

These suggestive nibbles at the woman problem make one wish that there might soon appear a book on *The Coming Chinese Woman*. In these articles, however, we can see the beginnings of a movement, tremendous in its possibilities and fascinating in its promise.

Chinese Moslems

There has been a steady rising of interest in work for Moslems in China. That *The Fulness of Time in the Moslem World* has come, Dr. Zwemer shows in *China's Millions*. *The Chinese Moslem Viewpoint* is given by James Hutson, who has arranged quotations from Moslem books published in China. Of the additional limitations under which Islam places women, Mrs. J. E. Thor tells in *Moslem Women in Sianfu*. That the Chinese have real possibilities of spirituality is suggested in an article by Mr. E. W. Thwing on *A Chinese Moslem's Perplexity and the Way Out*, in which some of the grosser elements of Islam, repulsive to thoughtful Chinese in their literal presentation, are in this case spiritualized. In an address on *Animistic Elements in Moslem Prayer*, Dr. Zwemer shows some of the curious, superstitious ideas intertwined with the Moslem idea of prayer. All these literary utterances indicate a desire to study the Moslem problem that is distinctly encouraging. From this interesting study we may expect great things. *The Appeal of Mohammedanism to the Chinese Mind*, by Mr. O. C. Crawford, is a brief resumè of Mohammedanism in China. The author, however, does not think its appeal very strong.

Chinese Customs

Chinese customs are referred to in the revised edition of Dr. E. K. Parker's pithy and comprehensive book on *China, Her History, Diplomacy and Commerce*. In addition, two articles by Mr. A. Grainger of West China deserve special mention, these are, *Popular Customs in West China*, and *Precedence at Feasts*. Mr. Grainger shows a patient care in gathering together some of the facts lying all about us. While local,

these articles yet deal with much that is common throughout China. Mr. Dorè's *Researches into Chinese Superstitions* is also full of such customs. This book should probably be considered in a section dealing with Religion, yet religion is so linked up with most customs that it must be mentioned here.

Mr. Rodney Gilbert, in a short article, asks, *What is the Matter with China?* Many Chinese also are asking that question. He recognizes that the Chinese have the faculty of organization, yet there is a lack of cohesive force that often renders their attempts futile. The explanation is in part found in the cohesive force of customs, especially those centered in family relationship. The study of Chinese customs should help us utilize these cohesive forces for other purposes; in other words, the failure of many modern organizing efforts has been due to the cohesion of old organizations. Thus the difficulty that organizations in China have to meet is the strength of the old lines of coöperation. Dr. Chuan has indicated in connection with medical work, in *Chinese Patients and Their Prejudices*, how these may sometimes be utilized. There is a hint here for those engaged in other lines of work.

Religion

Religion is the subject that, from a literary standpoint, is receiving most attention at present. Here the spirit of research is prominent. In *A Case of Ritualism*, Dr. Evan Morgan shows how, even in ancient times, the formal externalities of religion bound the Chinese. In *Researches into Chinese Superstitions* Mr. Dorè deals especially with the problem of the practice of divination and shows that all these are attempts to find out the will of the higher powers, the gods, and hence are really a groping after the unseen. Dr. Steele makes available in English also the obscure and yet influential *I-li: The Book of Etiquette and Ceremonies*, and thus reveals the source of many ideas existing even to-day. In this book some essential ethical principles are found, though buried in a mass of detail that is often almost meaningless. An article on *The Eight Immortals*, a study of *The Book of Changes*, showing Christian reaction thereto; and one on *A Tibetan Prayer*, treat of all too little known phases of religion in China.

Dr. Dawson, in *Ethics of Confucius*, gives the Confucian ethics as arranged in *The Great Learning*, with additional Chinese comments. He, in connection with Mr. G. A. Barton (in the chapter on China in *The Religions of the World*, and others, dismisses rather summarily the theist implication in the utterances of Chinese religious thinkers. This lack is in part made up in Mr. Bruce's article on *The Theist Import of the Sung Philosophy*. The wide difference of opinion on this point indicates the need of a book dealing with religious ideas as they function now. *Confucianism* is also treated by Mr. Hsung Tsai, though interest of Chinese writers lies not so much in religious as in political, social and scientific ideas in relation to China. Mr. Tsai avers that Confucianism is a religion in the sense that it furnishes a high and noble ideal for human attainment. He thinks that the difference between the "silver" and the "golden" rules, as a matter of practical concern in the guidance of human conduct, is more imaginary than real.

The relation of Christianity to Chinese Religions is treated by several. The *Kiao Ou Ki Lio*, a book by Father Tabar, in which translations of Chinese documents are prominent, gives insight into the Chinese attitude towards Christianity and the part the Romanists have played in securing religious toleration. In *Early Christianity in the Far East*, interest is shown in religious matters, but the article treats the subject in a somewhat biased way and with too little acquaintance with fundamental facts. Especially noteworthy is a series of articles dealing with the appeal of various religions to the Chinese mind. Mr. McNulty treats of *The Appeal of Buddhism to the Chinese Mind*, and Dr. T. M. Chao, of *The Appeal of Christianity to the Chinese Mind*. These are studies of the first value. Mr. J. Leighton Stuart carries the process farther in *The Chinese Mind and the Gospel*—a contribution of outstanding value. He infers that since the Church has not very much to add to the moral and philosophic ideas of the Chinese, the essential issue between Christianity and Chinese religions is therefore one of power.

Most significant is the fact that the Chinese mind is beginning to react to the far-reaching implications involved in Christianity. Furthermore, the Western mind

is beginning to react more fully to the permanent elements in Chinese religions.

Widening Opportunities

A few of the articles indicate that the demands on mission work are rapidly widening. Thus, Mr. Burgess in *The Social Challenge of China*, indicates the pressing demand for more social application of Christian principles to human needs. *Democracy in China* is dealt with by Mr. G. W. Sarvis and Mr. Chang. They and others feel the call thereof to the Christians in China. Mr. Sarvis shows the relation of democracy to mission work in China; he seems, however, to think that the continuation of "classes" is inevitable. *The Missionary Opportunity* is well shown by Mr. Julean Arnold, Commercial Attaché to the American Legation, who has a keen interest in other things than commerce. The influence of missions, even in diplomatic matters, is suggested by Mr. Paul Hutchinson in *The Missionary Factor in the Diplomatic Problem.* He believes that the missionary's intimate contact with the Chinese is a factor in building up a proper diplomatic spirit; hence closer coöperation between missionary and non-missionary elements is possible, for the good of all. The missionary, if he measures up to all his opportunities, is a factor in the remaking of China second to none.

Medical Work

No recent book on medical work in China has appeared, apparently, but there is a cohesion of thought running through the interesting series of articles thereon which would make excellent material for such a book. Dr. W. H. Park deals with *Alcohol in China*, showing that while the Chinese are not less sober than we thought, they probably imbibe much more than most of us realize. *The Prejudices of Chinese Patients* are also shown up. Dr. K. C. Wong gives an illuminating discussion of *Chinese Medical Literature* which shows how some modern medical methods were hinted at in old Chinese literature. *The Pitiable Condition of the Insane in North China*, is also dealt with and conditions shown in the article which are probably common to most parts of China. The *Medical Needs of the Chinese* are clearly set forth by Mr. Roger S. Greene, and the pharmaceutical problems of China indicated by Mr. Pang in *China's Need of Pharmacists.* He

feels that the arrangement and utilization of good Chinese drugs is a necessity, as is also a study of the pure food problem in China. Medical education is dealt with by several writers well acquainted with the problem. That China is responding in some measure to more modern standards is shown in *China's War on the Plague* and *China Builds Modern Hospital in Peking*. The rise in standards of medical missionary work is shown in an article on *Standardization in Mission Hospital Work*, by Dr. H. S. Houghton. The great educational opportunities of the missionary forces along lines of public health are hinted at in Mrs. D. L. Pierson's article on *Health and the Gospel in China*. Here is an almost untouched mine of influence. The part that the China Medical Board is playing in this renaissance of medical work is treated in *The Great Building Scheme of the Rockefeller Foundation*, and *The Work of China Medical Board*. Medical work is evidently in a state of transition, but it is moving forward rapidly in the study of actual problems and the acceptance of the highest standards. Taken altogether, this series of articles is apparently the strongest of any one subject treated in current magazines.

Progress of Christianity

A series of articles is devoted to this important topic. In the CHINA MISSION YEAR BOOK (1917), Dr. C. Y. Cheng shows something of *The Chinese Church in 1916*, in a strong and suggestive manner. This volume gives, under the caption *Two Decades of Progress in China*, a survey of the eighteen provinces, of Manchuria, and Mongolia. *The International Review of Missions* has a suggestive outline of Christian missionary work in China, in the *Missionary Survey for the Year 1917*. In these articles the high lights of missionary work are brought out. In addition, the *Report of the Sixth Annual Meeting of the China Continuation Committee* makes heartening reading. All these articles are a fine tonic for the pessimists who think that Christianity is going out of business because the Christian world has to fight. Here can be seen a battle front where steady if not spectacular progress is being made; here it is also evident why we do not talk much about coöperation; it is an accepted fact in mission circles in China.

It is significant that the two subjects most fertile in the production of literature on China deal with the problems of the healing of the soul and the healing of the body. This would indicate that the deepest desire of the West is to help China find and free herself from retarding influences. Much experience and deep thought have gone into the literary productions mentioned above, though they are not all of equal value. It is especially encouraging that in utterances on China's problems the voice of modernized Chinese is heard in deepening volume. China herself is thinking from the Christian standpoint; of the literary results of this we want and need more. China has passed the point where she can go back to old standards, though there is a long road to travel before the masses in China shall have adopted the new ones. The missionary force is a part of this strategic movement upward. With the awakening of the Christian Chinese, and their growing sense of responsibility for China's uplift, must come a fuller helpfulness on the part of the Western Christians. Most encouraging is the frequently noted desire on the part of the Chinese for coöperation, both Christian and political, with the West. Where China's sons and daughters have spoken in the articles and books listed, with a new voice, it is because back of it is a new spirit.

PART VII

OTHER INTERDENOMINATIONAL ASSOCIATIONS

CHAPTER XXXIV

THE WORK OF THE CHINA CONTINUATION COMMITTEE

E. C. Lobenstine

Increasing Fellowship

The work of the China Continuation Committee during the last year and a half has followed the same general lines as in previous years. Notwithstanding the disturbed condition of the country, the Annual Meeting was held as usual during the latter part of April, and only one or two of the more distant members were prevented from being present. During the five years of the Committee's existence, the country has been almost continuously in an unsettled state. Year by year it has seemed as if it might be necessary at the last moment to give up the holding of the Annual Meeting, but it has been found possible in each case to avoid doing so, and it is in no small part due to this fact that the Committee owes its vigorous life. These yearly meetings of the entire Committee have knit into a unity the many diverse elements of which it is composed. Fellowship together in prayer for the progress of the Kingdom of God in China and throughout the world, and the united facing of some of the pressing problems connected with missionary work, have developed in the members of the Committee a growing mutual trust, a heightened respect for one another's opinions, resulting in the formation of close friendships between those who, but for the Committee, would probably have found little occasion for such intimate fellowship. All this has strengthened the conviction that it is only by learning from one another, and by united planning and coöperative effort,

that the great missionary task can ever be accomplished. The welding of the many different elements—racial, national, ecclesiastical, and temperamental—of which the Committee is composed, into the existing unity, is undoubtedly the Committee's most noteworthy achievement of the past few years, and is the more remarkable in view of the fact that a considerable proportion of the Committee retires each year to make way for new members.

The Annual Meeting

A large part of the time of the Annual Meeting is devoted to the discussion of reports prepared by the Special Committees, and to the adopting of resolutions arising out of them. These reports were circulated in advance in typewritten form, and, in order to allow for the fuller discussion of a few of the more important of these, certain of them which did not demand consideration by the Committee as a whole, were referred to the Business Committee, and, upon the recommendation of that Committee, were adopted without discussion. The results were satisfactory and overcame largely the sense of the hurry which had been felt in some of the earlier meetings.

Two sessions, an entire morning and afternoon, were devoted to a consideration of the bearing of the present world situation and of the political situation in China on mission work. No findings were adopted at these sessions. Their purpose was not so much to register conclusions already reached as to stimulate thought and furnish an occasion for united prayer.

Official Recognition of the Committee

One of the developments of the past year has been the growing recognition on the part of the missionary societies in China and abroad, of the value of the Committee's work. A study of the actions taken by different missions in China shows frequent reference to the reports of the Committee and of its Special Committees.

The Committee of Reference and Counsel, the standing committee of the Foreign Missions Conference of North America, has, from the beginning of the China Continuation Committee's work, made an annual contribution toward

its expenses, and upon becoming incorporated has stated that one of its functions will be the receiving of funds for this and similar committees on the mission field.

The Foreign Missions' Conference of North America, at its meeting in January, 1918, in accepting the report of the Committee of Reference and Counsel, approved of its receiving and transmitting funds for this and similar committees,

> Provided such reception does not demand the exercise of administrative responsibilities in mission fields, and provided it does not involve any of the mission boards represented in the Conference in moral or financial responsibility.

The Conference of Missionary Societies in Great Britain and Ireland has also expressed its conviction that committees of the general character of the China Continuation Committee are necessary under existing conditions of missionary work, and last year and this has made a grant for the Committee's work. This is raised by an assessment on the societies.

A minute passed by the Conference at its Annual Meeting in June, is as follows:

> The Conference believes that in the present conditions of missionary work in India and China there is the same necessity in these countries as at the home base for a central representative missionary organization to survey the needs of the whole field, to promote mutual understanding and, as far as possible, a common policy among the different churches and missions, to deal with national questions affecting missionary work, and to act on behalf of all the missions in relation with Government.
>
> The Conference is of opinion that Great Britain should take its proper share in the support of the central missionary organizations required for the purposes indicated in the preceding paragraph, and that it is better that the missionary societies in Great Britain should provide the British contribution for the support of these bodies by annual grants rather than that the organizations in the mission field should be left to seek support from individuals.
>
> The Conference recognizes that it is hardly practicable for the organizations in the mission field to submit their budget in advance for approval by the Conferences of Missionary Societies in Great Britain and America. But in so far as these organizations exist primarily for consultation their budget is not likely to vary largely from year to year. The Conference is prepared to recommend to the

missionary societies in Great Britain that they should contribute annually towards a grant, the amount of which will be determined by mutual agreement between the Conferences in Great Britain and in America on the one hand and the China Continuation Committee and the Indian National Missionary Council on the other. In the event of the work of these organizations requiring an increase in the amount of the grant, they shall apply to the Conference in sufficient time to allow full consideration of the whole matter.

Permanent Building

For several years past the Committee has advocated the desirability of securing the erection in Shanghai of a Missions Building, in the conviction that the bringing together in one building, of national interdenominational and denominational agencies which have their headquarters in Shanghai, will forward the unity of the Christian Church in China and assist the movement for coöperation and coördination represented in the establishment of the China Continuation Committee.

A few friends and loyal supporters of the China Continuation Committee, who recognize clearly the far-reaching possibilities of such a building, have donated $150,000 (United States currency) for the erection of the building, and the Board of Foreign Missions of the Presbyterian Church in the U. S. A. has donated for the purpose its valuable site at 18 Peking Road, Shanghai. The purposes for which the building is given are as follows:

The purposes and objects of said building will be,—to promote the principles of coöperation and the spirit of fellowship and accord among the Christian forces at work in China: to forward the unity of the Christian Church in China: to encourage the most harmonious and efficient coördination of the work of all missionary agencies, both among themselves and in relation to the Chinese Church: and to assist as far as possible in the equipment of the Christian forces in China to deal adequately with their task, both in the wide range of detail and as a whole: and especially to assist the movement of coöperation and coördination represented in the establishment and the activities of the China Continuation Committee.

The building shall be erected primarily for the use of the China Continuation Committee and its successors, in order to enable it more effectively to carry on the work it is doing in pursuance of the purposes and objects above stated.

It is hoped and expected that the China Continuation Committee and its successors will so use the building that all of the agencies of

the Chinese Church and of the missionary body of China in general, evangelistic, educational, medical, and literary, whether denominational or undenominational, or interdenominational, may be brought into the closest and most harmonious association, in order to promote, so far as possible, close and sympathetic relations between foreign missions and the Chinese Church: and that the movement for bringing to Chinese women the blessings of the Gospel may be promoted: and that such agencies of the Chinese Church as may be developed may be housed, if possible, in the building.*

This is, we think, the first time that any great missionary society has made so large a gift to further general interdenominational work on the mission field. The gift is in line with the general policy of this board, which has always taken a leading part in movements for union and coöperation. It is a signal proof of the faith of that great society in the necessity for and the permanence of such united work as is contemplated.

Growing Desire to Act Together

There is an evident desire on the part both of Chinese Christians and of missionaries, for some more adequate way of expressing themselves unitedly. They are more and more looking to the China Continuation Committee to be the medium of such united expression, and the Committee is ready to serve whenever it can do so within the limits of its constitution. A number of requests have recently come from different quarters, some from conferences and others from missionary societies, asking the Committee to extend its activities so as to include executive functions. The organization of the China Christian Literature Council was an attempt to meet this desire in the department of Christian literature. The constitution of that Council provides that it may exercise executive functions if these are delegated to it by those who possess such functions.†

Difficulty of Securing United Official Action

It is at the present time practically impossible to secure the united official action of all the many Protestant societies and churches in China. In the struggle of the Chinese Church to safeguard in the National Constitution the

* NOTE: For the terms of the agreement see Appendix.

† See Appendix B.

religious liberty of the Chinese people, it was necessary, in order to secure prompt action, to ignore the official church and mission organizations, and to communicate directly with individual pastors and other Christian leaders throughout the country.

Only a few of the larger missionary societies are so organized that one body can officially represent the several "missions" or "conferences" into which they are divided. In order to secure action on any given subject by the missionary societies it is necessary to address over a hundred and twenty-five separate "missions," and this does not include the Chinese churches, many of which at the present time must be addressed individually, as church organization has not proceeded far in some denominations.

The Comity Report

For the past year and a half the Committee has been trying to secure the consideration by each of the missions and churches of the Statement on Comity* adopted at the 1917 meeting. It is convinced that the great majority of the societies are in substantial agreement with the statement. All of the replies thus far received from missions that have taken official action bear out this conviction, for from not one of them has there yet come any expression of disapproval or opposition to the principles embodied in this report.

Work for Moslems

This year for the first time there appears amongst the reports of the China Continuation Committee one on "Work for Moslems." Dr. Samuel M. Zwemer's visit to China in the summer of 1917 did much to arouse new interest in the Chinese Moslems on the part of missionaries. Conferences were conducted by Dr. Zwemer at Kuling, Kikungshan, Peitaiho and Chefoo. These were largely attended by the missionaries visiting these summer resorts. Dr. Zwemer also visited a number of cities in northern and central China where Moslems are numerous, calling on the *Ahungs* and conferring with the Christian leaders in regard to the best way of reaching them.

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* For the full statement, see *Proceedings of the Fifth Annual Meeting of the China Continuation Committee,* pp. 119–24.

Work of the Moslem Committee

A Moslem Committee was organized in the fall of 1917. It has got in touch with most of the missionaries and Chinese Christian workers who are trying to reach the Moslems in their neighbourhood; has secured the translation into Chinese of several books that have proved useful elsewhere; is issuing from time to time a bulletin in Chinese and in English to assist those working for Moslems; and is arranging for the publication of a limited amount of bilingual (Chinese and Arabic) literature for the purpose of reaching the *Ahungs* and the better educated Moslems. The Gospel of Luke in this bilingual form is already in press and will soon be issued by the British and Foreign Bible Society. This committee owes much to the energetic work of its secretary, the Rev. Charles L. Ogilvie, of the American Presbyterian Mission, and to the Rev. F. H. Rhodes, of the China Inland Mission. Valuable, however, as has been the work of the committee thus far, it is clear that this element of the population, estimated at approximately ten million people, cannot be satisfactorily reached by the Gospel until some one is free to devote the necessary time to a thorough study of the situation, including the number, distribution, distinctive beliefs and best methods of reaching the Moslems of China. It is the general opinion of those who have had most experience in this work that to be well done it demands a certain amount of specialization, and the Committee on Moslem Work believes that some one should be released for a few years to devote himself to this work. His services will prove of great value to all Christian workers in China in sections in which Moslems reside.

Training of Missionaries

The visit during the spring and summer of 1918 of Dr. Frank K. Sanders, Director of the Board of Missionary Preparation of North America, led to special consideration this year being given to the subject of the training of missionaries. The report of the Special Committee* deserves careful study as it

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* See *Proceedings of the Sixth Annual Meeting of the China Continuation Committee, 1918.*

attempts to summarize the opinion of Christian workers *in China* as to the kind of preparation missionaries to China should have, and as to the part of this preparation which can best be given at the home base and the part that can best be left until after the missionary arrives on the field. In the opinion of the committee, a missionary's special preparation should begin at the time he responds to the divine call, and should extend through the first furlough, which should ordinarily follow the first five years on the field, and should be largely devoted to fit himself for the particular type of work to which on his return he is to be assigned. The committee further expressed its conviction that the period preceding the candidate's arrival on the field should be largely devoted to his general and professional preparation, both theoretical and practical, and that the more detailed study of field conditions may well be left until after arrival on the field. It is essential that every missionary should have a deep religious experience, a clear grasp of the essential elements of the Christian religion and a strong evangelistic spirit.

The Survey

Plans for the missionary survey of China have been maturing. At the Annual Meeting the main lines the survey is to follow the next year were definitely agreed upon. The Rev. M. T. Stauffer, who has been for the past two years with the China Continuation Committee, has been called to act as secretary of the Survey Committee. During the summer plans for the survey were discussed with groups of missionaries from about half the provinces of China. This fall, in the light of the criticism received at these group conferences, the forms to be used in gathering the information have been revised and it is now hoped to carry forward the work of survey without undue delay.

Coöperation of Educational and Medical Associations

The China Christian Educational Association and the China Medical Missionary Association are both represented on the Survey Committee. In addition, both Associations have appointed Survey Committees and the more detailed investigations into the educational and medical situations are being made by these Committees,

which are closely related to the Survey Committee of the China Continuation Committee. As the offices of these two Associations are located in the same building with the China Continuation Committee, and as the secretaries are in daily touch with one another, there is no danger of lack of thorough coördination in this work.

Special Educational Commission

In addition to the above, plans are now maturing for the visit to China during 1919 of a commission composed of a few prominent educators from the West, whose judgment on the present educational situation in China is desired. It is hoped that it will be possible before their arrival to secure a large part of the general and statistical information now being sought.

A Literate Church Membership

A topic to which the Committee is giving special attention at the present time is that of the Chinese Christian community. No accurate statistics exist as to the percentage of Christians who can read even the simplest parts of the New Testament with fluency and understanding. It is, however, believed that in many churches throughout the country from fifty to seventy per cent of the entire church membership are unable to read the Bible. Some years ago an effort was made to secure a Bible-reading Church through the use of a phonetic script using Roman letters. The movement failed largely, it is thought, owing to the indifference of the missionaries and the opposition of the Chinese, who thought that it should be possible to teach the Mandarin character. A decided change of feeling has taken place during the past two years. A number of systems of phonetic writing have been tried with most encouraging results. One of these has the backing of the Chinese Government's Board of Education.

A Special Committee of the China Continuation Committee after several months of study is now recommending a united effort on the part of all the Christian forces throughout Mandarin-speaking China to teach every Christian and inquirer to read, and is convinced that, if energetically pushed, the movement will have far-reaching results. The hearty coöperation of the Bible, literature

and tract societies, of the China Sunday School Union, the China Christian Education Association and the Milton Stuart Evangelistic Fund is already assured. A committee of the China Continuation Committee will act as the central agency for promoting this work, and has the promise of the support of the Director of the China Inland Mission in securing the allocation of one of the members of that mission to serve for two or three years as full time secretary of the movement.

Only a Partial Record

The above paragraphs suggest only some of the work in which the Committee has been engaged in this its sixth year. Other lines of work appear in the report as printed in the *Proceedings of the Sixth Annual Meeting.* Much of the work done cannot be specially recorded for it has become part of the work of individuals and of mission and church organizations, whose questions have been answered, who have been helped to overcome difficulties and to use fruitful methods by learning of the experience of others, and have been strengthened in faith as they have been enabled to see more clearly the progress of the Kingdom in all parts of China.

CHAPTER XXXV

YOUNG WOMEN'S CHRISTIAN ASSOCIATION

Grace L. Coppock

Ideally speaking, all efforts and results of this interdenominational organization should be reported under the head of the Chinese Christian Church. Though we have not reached that degree of unity where we have one Christian Church, still there is real progress evident and the prayer of everyone giving her life to this Association is that we may be kept true to our ideal in really serving the Church and in functioning in the way that body decrees wisest for the largest and sanest growth of Christianity in this country.

Purpose

As suggested above, the purpose of the Young Women's Christian Association from the beginning has been to lead young women to know Jesus Christ and to build them up in Christian character. To this end all policies and plans are formulated. As a means to this end, classes of many kinds are held and meetings arranged with the expectation that through individual effort every non-Christian member may be brought into vital contact with a Christian woman.

Field

As invitations reach our headquarters from the various local centers, they usually mention students in private and government schools and women of the leisure class as those most needing such work. This is due to the fact that the Association furnishes better means of contact with these two classes than do other forms of missionary effort. Members of mission schools have also asked for coöperation, feeling the need of a channel through which the Christian life may be naturally and wholesomely expressed by the students.

In the working out of the organization many Christian women serve as leaders on boards and committees, thus

getting considerable experience in administrative work in the departments of religious instruction, educational classes, and in organizing and carrying financial responsibility. This latter should prove of immediate help in the effort toward self-support in the Christian Church.

Administration The Young Women's Christian Association in China is affiliated with the World's Committee in London and bears close relation to the national bodies of the same organization in the following countries contributing workers: The United States of America, Great Britain, Australia, Sweden, and Canada. There is, however, a National Committee in China with headquarters in Shanghai which controls the policies and development of the work. This committee consists of twenty-five women, seventeen of whom are resident members in Shanghai, the remainder located in cities where such work is being developed. The personnel consists of Chinese, British and Americans, representing the best thought and interests of women of this country. Working with this committee is a national staff of nine secretaries giving their whole time to administrative work at headquarters and in the field.

Staff The total staff of secretaries has now grown to sixty-one, representing the following nationalities: United States, thirty-five; China, seventeen; Great Britain, five; Sweden, two; Canada, one; Australia, one. Of this number seventeen came to China in 1917 and have been devoting their time to language study.

The above staff works in general under four departments, City, Student, Physical Education, and Publication.

City Associations Because the Committee's policies call for thorough foundation work, especially in making clear the Christian purpose of the Association, before any organization is allowed, and because until recently we have been badly hampered for lack of secretaries, we have been slow in organizing city Associations. In four cities, we have fairly well established Associations of from two to ten years' standing. These are located in Shanghai, Canton, Tientsin, and Peking (named in order of organization). In three other cities,—Foochow, Changsha and Moukden,—we have had secretaries

in residence, doing language study and cultivation work for from one to two years. For four other cities,—Hongkong, Chengtu, Hangchow and Nanking,—secretaries are on the field and will proceed shortly to their stations to continue language study while studying the local needs with a view to organizing when conditions permit.

The type of work done in cities varies according to the needs of the local center. The central aim is to relate the non-Christian women of the city to as many Christian women and Christian activities as possible. This aim is achieved through socials, evangelistic meetings, lectures, calls and through classes for the teaching of English, cooking, sewing, singing and the Bible. In these classes Christian and non-Christian women intermingle. Efforts to reach students in other than mission schools are made by the local secretaries and committee members in the city Associations. Athletics and gymnastics have proved a good point of contact in these schools.

Student Associations

In seventy-one schools there are student Associations organized. These are mostly in mission schools. We do not strongly advise organizing in non-mission schools, except in special cases, for the reason that a continuously strong Christian nucleus is imperative for a Christian Association that is anything more than a name. It is for this reason that these schools are linked up with the city Association, where there is assured Christian leadership, rather than having a separate student branch of their own.

Though mission schools are surrounded by Christian influences without the help of the Association, there is felt, nevertheless, the need for a voluntary expression of the Christian life and experience such as a student branch affords.

The student policy requires that for each student branch there be chosen one member of the faculty to act as adviser to the Association. The National Student Secretary gives what help she can, but this is not sufficient without someone in each school giving some time to guide the organization, which is often composed of quite young girls.

The Student Department is just beginning a new plan which will make possible better visitation and more help from headquarters, i.e., the provision of two or three additional student secretaries located in and acquainted with the language of a certain section of the country, to give help more directly in the branches in that section than one secretary from headquarters alone could do.

Department Publication

For the help of members in both city and student Associations, a magazine is published quarterly which has an increasingly large circulation. A very small beginning only has been made toward the production and publication of Bible study and devotional books of the type needed for students and other women. We hope to do more along this line in the future.

Department of Physical Education

Seven years ago the National Committee decided that the greatest work we could do along lines of physical education was in the opening of a normal school to train Chinese physical directors. Toward this end the Physical Department was organized and has been planned. Of the six physical directors in China, only one is appointed to a local center, the others giving their time to the school, which is now in its third year. Previous to this, one small class was given a one year's course which fitted those taking the course with a partial training. This year the first class of eight girls taking the two years' course was graduated, and these have now gone to teach in four mission and four non-mission schools.

Because the need in schools for physical training is so great, we are concentrating on training teachers for such schools as desire them, not as yet for our own Associations, though we hope shortly to begin this too.

The thirty-two students in training now represent twenty-seven schools in eleven provinces. The majority upon completing the course will return as teachers to the schools sending them.

As practice work during training the senior class has been teaching gymnastics to one thousand girls in eleven schools in Shanghai. The physical directors until recently have also taught in five schools with 252 students, so that

about 1,250 girls and women in Shanghai have benefitted by this department. Until the Association began this work almost all the teaching of gymnastics in schools was done directly or indirectly by men, and while quite suitable for boys' schools it is in many cases of a nature to be more harmful than helpful for women.

The aim of the Young Women's Christian Association has been not only to study the physical needs of Chinese women and give them what their bodies need, but to put a Christian stamp on physical education from the beginning. No student leaves the school without a very clear understanding that since the body is the temple of the Holy Spirit, it must be trained and cared for and made to become a very useful instrument for God.

Special Evangelistic Efforts

During the winter special meetings both for training Christian workers and evangelistic services for non-Christian women were held in a number of cities. Young Women's Christian Association secretaries coöperated with other Christian leaders and Miss Paxson's whole time was given in connection with the preparation and follow-up work of Mr. Eddy's visit. As a result of this year's work along the above lines, over nine hundred decided to begin the Christian life.

Time Investment Club

Believing that every Christian must have some means of expressing her belief in a practical way, and that she bears a responsibility toward those who surround her, an attempt is made by the Association to arouse a social consciousness and to provide possible expressions. For the students, therefore, the Student Department has provided the Time Investment Club, which has as its purpose, "helpfulness to each other and to the home and community." This club enlists students for special training during the school year so that during vacation time they may share the best that has come to them, with members of their family and with the community. Six lines of activity are provided: Bible teaching; evangelistic work; children's work; educational work; reform of such evils as footbinding,

opium and cigarette smoking, wine drinking and gambling; home and personal hygiene.

Very practical help is given along these lines so that a girl is really equipped in some measure to do a helpful piece of work at the same time she appreciates anew the privileges of an education, because in some cases for the first time, she becomes aware that only a few of all the girls in China have her opportunity.

Rainbow Club

For the younger girls in the school, the Rainbow Club is provided. This is supervised by the older girls. Girls over ten may become members. The purpose as stated is "to develop strong ideals for home and school; deepen appreciation for God's great world out of doors; strengthen comradeship and emphasize the spirit of service." These smaller girls meet in circles of ten each with a leader. Each circle chooses a rainbow colour. The symbol of the club is light and the slogan, "I must go and help the King." There are three degrees of membership: 1. Seeker of the Light; 2. Pilgrim; 3. Trail Maker.

Members advance upon completion of certain credits given for quite a variety of attainments. The following suggest only a few:

A. Personal

1. Open windows in sleeping room
2. Not eating between meals

B. Household economy

1. Cooking six common vegetables
2. Keeping left-over meats fresh
3. Not borrowing or lending

C. First Aid

1. Ability to describe the symptoms of and treatment for sunstroke

D. Service

1. Taking flowers to hospitals
2. Doing errands for mother

E. Nature

1. Identifying ten trees
2. Identifying fifteen wild flowers
3. Identifying twenty birds

F. Bible

1. Learning and explaining a new verse each week for two months
2. Telling ten Bible stories
3. Securing a new girl for Sunday school

G. General

1. Learning history and meaning of flag
2. Reporting on current events at club meetings.

The results already have proved the value of such clubs to the girls themselves, as well as the real service they perform.

Association in Women's College, Peking

A very remarkable piece of work was done by the student Association at the Union Women's College in Peking. After the flood in North China last year, when so many families were left destitute, thirty-five promising little girls between seven and fourteen years of age were recruited from non-Christian but self-respecting families and housed, clothed, fed and taught for the winter by the Association members. A compound adjoining the school compound was rented and equipped for their housing. There were committees on meals, clothing, bathing, health and education, including some training in etiquette. In this way the responsibility was shared by all the students. They were also taught to sew, so that even the youngest of them made their own shoes. Careful religious training of a kind suitable to their ages was supervised by the students. The members were responsible for the expense of the undertaking and raised the money by sharing as largely as possible their own bit and by asking their friends to help. The story of how at times the money and food were so nearly gone that it looked as though the children would have to be sent away sounds like George Müller's experiences with his orphanage,

but in the same way God heard and answered prayer so that the work could be carried through to spring, when they were sent back to their homes happy, healthy and more enlightened children. Plans are in progress for keeping in touch with them now that they are again scattered throughout many villages.

Social Service League

One of the most interesting pieces of practical work done in connection with a city Association has been done in Shanghai. A Social Service League was formed by members of the Association and others whom they interested. This League since it was organized three years ago has opened and operated seven free schools with an attendance of four hundred pupils. The whole plan was launched by Chinese women and is carried out and financed entirely by them.

It is the hope of the Association that for every member some suitable and possible piece of service may be provided, for no woman has begun a real growth in Christian character until she begins to *share* what she has with others.

CHAPTER XXXVI

THE CONTRIBUTION OF THE PHYSICAL EDUCATION DEPARTMENT OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION TO THE CHRISTIAN MOVEMENT IN CHINA

Alfred H. Swan

Purpose of This Chapter

It is difficult for any organization properly to judge of its own worth. Any person in such an institution may think that it is making a certain contribution, when in reality it is falling far short of that realization. An outside viewpoint is often the very best one to take in the proper weighing of the value of any work, and yet there are many things that are best seen from the inside. The present article is such a look from the inside at the work of the Physical Education Department of the Young Men's Christian Association in China. It will be taken up from the standpoints of what it has already contributed, what it is now contributing, and what it hopes to contribute in the future.

Early Indirect Results

In the past the Physical Education Department has been a distinct aid to the Young Men's Christian Association itself in its work in China. In the early days the physical work was to our movement in some respects what the medical work was to missions. The early secretaries made contacts in this way, which could not have been made in any other way. They could get an entry into places to teach games where they could not enter to teach the Bible. Friendships were made which immediately served to dispel ignorance and mistrust, and which had valuable results in the growth of the Association. Then, too, the Association very often promoted large athletic meets which had a great publicity value. Such meets were held in many centers, notably in

North China. The work of Dr. Exner, in conducting the first national athletic meet in connection with the Nanking Industrial Exposition, was a great forward step in our work. No other branch of the Association could gain entrance at that event. The results were reflected in the increased ability of our student secretaries to gain entrance into many schools. The persistence of our secretaries in introducing Bible study wherever contacts were made, kept the Christian purpose of the movement to the fore. The publicity gained was publicity for the Christian movement. The further fact, too, that a great deal of free instruction in physical work was given, emphasized the unselfish nature of the Association movement.

Direct Results

In addition to the value to the Young Men's Christian Association of this work, it had also an instrinsic value; not a few schools got their first impulse toward an athletic life through these early efforts. In some centers the first athletic equipment was brought in or made by Association secretaries. Many mission schools, it is true, developed athletic work independently, without any stimulus from the Association, and without its assistance. The unique contribution of the Association, however, was that its efforts were almost wholly extended to institutions other than itself.

Coördinating Athletics

Another great feature of the early work of the Association was its coördinating function. The Association in many centers has united rival institutions in harmonious athletic relations, and has acted as an unbiased referee in disputes. In not a few places it has been the only organization that has been free from the petty jealousies that arise between rival institutions during the early days of their athletic experience.

Teachers of Athletics

The Association has helped in the athletic life of a great number of schools through the calling from abroad of able teachers of college subjects, who were also experts in various lines of athletic work. Some of the best college athletes of the West have thus been introduced into the faculties of government schools, with the result that many athletes

have been developed, and athletic work in these schools has received a great impetus. In not a few places the opportunity thus arose to introduce Bible study or a student Young Men's Christian Association.

National Games

The Physical Education Department of the National Committee has made a distinct contribution as an agency for promoting certain national aspects of our athletic life. This department, having been specially organized to promote physical work, has had the staff necessary to give it attention. Its secretaries have not been more able than many others in China to promote this kind of activity nationally, but they have had the time to learn the conditions, the accomplishments and the needs of various parts of the country, and have had the facilities for travel. They, too, have been free from much of the jealousy and suspicion which surrounds a representative of some local, interested institution.

The Far Eastern Olympic Games

The greatest instance of this type of service was that of Mr. J. H. Crocker, who, for the first three Far Eastern Championship Games, did the great part of the organizing. He gathered from the four corners of this vast land three great athletic teams. When Mr. E. S. Brown of Manila (also an Association man) came to ask us to send the first team to Manila, no one knew what athletes we had in China, nor where they were, nor whether it would be possible to get the money to send them so great a distance. Through rare ability, constant optimism and dogged persistence, Mr. Crocker organized a team and sent it to Manila. The results at Manila and at the subsequent games at Shanghai and at Tokyo reflect very great credit on the whole Christian movement because these men came principally from the Christian schools. Some credit, however, is due to the Physical Education Department of the Young Men's Christian Association for furnishing the man, his time, and not a little money to bring these results together.

Present Day Activities

The present contribution of the Physical Education Department is in many lines much like that of the past. In any particular center the work of the Association has changed

considerably. However, in a new center the work of to-day is much like that done in the early days in the great capital cities. In interior places the athletic work maintains a prominent place in the Association's program. It still serves as an introduction for our secretaries, especially in the government schools, and in many of these situations the Association is teaching schools to play their first games. In some of these cities it is again true that the Association is the only organization which can harmonize all elements for united athletic endeavour. It is to be noted, however, that whereas the Association in new centers may be the first promoting agency, and remains for a long time the only one, its policy is not to keep control. As soon as the development has reached a certain stage, others are encouraged to take over such control. As soon as a group of schools learns to agree and to work together, it is urged to take over the management of its own affairs. This policy has been carried out in most of the large cities. In the older centers, however, the Association physical work is now entering an intensive stage. Great Association buildings have been erected, and others will be. The aim is to set up models of physical work. The Association does not hope that it will ever be able to conduct all of the physical activities in any community. It can only, at best, point out the great need, the equipment necessary, and some ways in which the work should be conducted. In this respect the Association is a pioneer in physical education. The Association gymnasium is usually the first modern one in any center. It does not expect that it will continue to be the only one.

Training Leaders

Another development of the present is the increased emphasis that is placed upon the work of training Chinese leaders. The Association does not aim to transform the physical life of the nation through its secretaries, but it does hope to be a great training agency in physical education. As Association physical work develops in the various centers in China, the demand for trained directors for our own gymnasiums will constantly increase. To set up an adequate equipment for a training school and supply it with a staff of experts

requires considerable expenditure. Why should not this training agency become the big training school of physical directors for the Christian movement in China?

The Claim of Physical Education

This brings us to consider the future value to the Christian movement in China of the Physical Education Department of the Association. As mentioned above, a possible field of service may well be in the line of training expert directors of physical education for the Christian schools of China. If this service can be properly rendered we can omit one stage of development as seen a generation ago in the schools and colleges of America, wherein the whole physical life of the institution was put into the hands of a man who knew how to coach a few special events, but who knew nothing about scientific physical education. There is no good reason why the Christian schools should not launch out into a policy of scientific supervision of the physical life of their students, and not leave this whole important matter to the caprice of a few students or alumni who happen to have a little more virility than the others. Although there is no good reason why it should not be done, there are two reasons why it *is not* done. The first is that the heads of schools do not realize the imperative nature of this need for physical education, while the second is the lack of trained leadership. The second obstacle is in a fairer way of being removed than the first. Most school faculties in China are in the stage wherein they say, without very strong conviction, that athletic activity is good for a school. Few have reached the point of saying and believing that they *must* promote physical training or fail adequately to educate for life. Let these faculties ask themselves a few questions. Are our students succeeding in life after graduating? Why do so many break down in health? Why do we not see the physical vigour among Chinese students that we see among the students of the West? The answer to all these questions is that there is a total absence of physical activity from primary school to college graduation in the vast majority of cases. Not a few faculties have a conviction, which they have not taken the trouble to prove right or wrong, that participation in athletics either makes a student mentally

backward, or the mentally backward go in for athletics. This conviction is gained from a few prominent cases. There is, however, a mass of evidence in the West against this view which cannot be given here for lack of space. One significant question may, with profit, be asked and answered. Why is it that Tsing Hua College has such a marvellous team of athletes, that no school, regardless of the number of its students, can cope with it in a track and field meet? It must surely be that the athletic cream of the schools of China is obtained through mental tests. Would this be so if athletics made students mentally backward?

Developing Character

Nor does space permit to show how physical activity is a corrective of many faults of character prevalent among the Chinese to-day. Point to just one, namely lack of virile qualities. In this connection it is well to ask who are present leaders of China? They are generals who have come up through lower grades of society where they earned their bread by the sweat of their brows. Though lacking in education and in the ability to write a polite letter, they have developed traits of character in the stern physical laboratory of life, which are not found in the old type of classical official who was held in office, not through the grand struggle of the survival of the fittest, but by a system of artificial tests. This same physical laboratory can be put around the leader of to-morrow, but with the moral values more prominent. Close observation will convince any real student that Chinese boys develop amazing mental, moral and physical qualities through years of scientific physical training. Experience proves too, that Chinese can be trained to lead in this movement; in fact they are already doing so. Not a few are exhibiting these qualities in places of responsibility.

Future Mission

We conceive our great future mission to be to emphasize this great need for universal physical training and to help in supplying leaders to carry it on.

In Large Cities

Of very great importance to the Christian movement, furthermore, will be the work carried on in cities having Association

buildings. To point out and to supply the need for physical training to men in the great cities who have not gone to college or who have left school, is a work that no other organization is so well qualified to do. Where, as in one city, there is an attendance of thirty thousand a year at the gymnasium, a great opportunity exists for constructive man-building. This group of a thousand men and boys coming voluntarily to the Association Physical Department are most sympathetic to the moral and spiritual teachings of the Christian religion.

An Asset to the Christian Movement

The physical, moral, and spiritual results with these groups the country over will constitute a great asset to the Christian movement in China.

CHAPTER XXXVII

SPECIAL EMPHASES IN THE WORK OF THE CHINA SUNDAY SCHOOL UNION

E. G. Tewksbury

From the beginning, *special emphases* have marked the progress of the China Sunday School Union.

Emphasis on Organization

In 1912, the year the Union was founded, *field organization* was stressed. Some nine local Sunday school unions, or committees, were newly formed or inspired to renewed activity. Other local unions have since been organized. A sub-committee of the national union has now under consideration plans for future field organization. Local interdenominational agencies, however, find it difficult to finance and properly supervise the work of local union field secretaries.

Emphasis on Teacher-Training

(*a*) *Teacher-Training Series.* In Sunday school method, teacher-training received largest emphasis during the early years of the Union. An opportune grant-in-aid from the American section of the World's Sunday School Association made possible the issue, in Chinese and English, of a set of six teacher-training books.

(*b*) *China Sunday School Union "Reprints."* The following reprints from the *Journal*, new in 1917, are also contributions to the training of teachers:

Reprint 14. Personal Work, Drummond: Spiritual Diagnosis.

Reprint 15. Problem Teaching.

Reprint 16. How to Use the "Lesson Primer."

Reprint 17. Personal Interviews.

(*c*) *Leaders' Conferences.* Each year several leaders' training institutes have been held, mostly at Peitaiho and

Kuling. They have lasted from ten days to six weeks each. At first these institutes were largely conducted as lectures. Of late years emphasis has been laid on actual normal "practice teaching" by the delegates themselves. These institutes have been well worth the time and money expended upon them.

On the other hand, it must be realized that leaders able to organize and direct religious education cannot be efficiently trained in a two weeks' institute! Moreover, if institutes are to be supplied to places desiring such help, efficient leaders for such institute work must be trained. This cannot be done until a regular short-term training school shall be established.

(*d*) *A Short-Term School of Method.* The greatest single institutional need of religious education in China is a short-term school of method *for leaders in actual service.* The demand for leaders able "to teach others to teach," is insistent.

Emphasis on Primary Department

As regards departmental emphasis, the Primary Department received special attention during the first three years of the Union. The policy followed was that adopted by the British Sunday School Union in its campaign in England for reform in Sunday school method. Moreover, the type of Primary Department promoted is that promoted in England.

The Primary Department methods advocated by the National Union attempt to meet coördinately two fundamental needs of the Church: (1) adequate religious instruction for its children; (2) a suitable opportunity for young people to be trained for and by Christian service.

Emphasis on Adult Department

Since 1915 the Union has been promoting an "Organized Adult Bible Class" Movement. The need of trained Bible class leaders for work in connection with national evangelistic movements was tersely expressed by the executive secretary of the second Eddy evangelistic campaign, as follows:

The outstanding lesson of the experience of the past year has been the need for more intensive work in the churches, for preparing workers to carry on these new phases of evangelism, for which, without doubt, the time is ripe. The meetings in city after city have shown that the country is ready for a forward movement in evangelism and that, especially in the cities, classes hardly yet touched are open for thorough and organized effort. The outstanding question is, are the churches ready to receive and hold these new classes? The main effort for the immediate future will probably lie in *finding and preparing Christian workers, the training of teachers, the organizing of Bible classes,* the modification of Church services, and the general intensive development of the Church immediately to work for the entrance of inquirers of a more educated type, who, without doubt, at the present time are making sincere investigation of Christianity.

Emphasis on Special Methods

A study of actual conditions in China Sunday schools and a search for principles and methods that would meet these conditions, have brought to the front special recommendations as regards methods of Bible teaching and church work. We believe these methods to be quite new in Sunday school practice, at least in some of their features. Certain of them are wholly unique because originated for use with our constituency in China. We believe, however, that Sunday schools all over the world are suffering from the same causes from which we are suffering here, and would probably do more effective work if they too might adopt some of these methods. A brief summary of several of these special methods is here appended. They are more carefully described in the various "Reprints" of the China Sunday School Union mentioned above. They may be classed as: *Terms, Standards, Methods and Programs.*

Special Terms and Phrases Constantly Emphasized

"Applied Bible Study;" "Bible study with a present purpose;" "Begin with a problem, end with an action;" "Life-problem Picture and Parable-story;" "Learning by teaching;" "Free" expression work; "Memory Vocabulary;" "Service Groups;" The Sunday School a "Training Ground for Christian Service."

Standards

One of the earlier standards for the Sunday school was called "The Six Alls," viz.: All Sunday, All Studying, All Teachers, All Trained, All Fitted, All Fountains.

Methods These are all described in our English and Chinese publications and taught with practice classes at the training institutes.

(a) *The Problem-Teaching Method.*

(b) *The Lesson Primer Method.* 45,000 "Lesson Primer" folders are issued for each Sunday. They are intended to meet the demand for a leaflet which will help in teaching the assigned Bible lesson, which will give simple memory work based on the lesson, and will teach illiterates to read the Bible.

(c) *Pupil-Discussion Method.* This method was invented to compel the interested participation of *every* member of a Bible class in the discussion of the main theme of the lesson.

(d) *The Group Method.* This is a variation of the pupil-discussion method above, in that the members are allowed to discuss the problem-solving-act in groups instead of by couples.

Programs The following three suggestive programs have been outlined:

(a) Program for a Sabbath of study, worship, service and praise; motto: "The Lord's day for the Lord's work." (b) O. A. B. C. training class program. (c) A Church program of service.

Emphasis on Literature The circulation of the publications of the China Sunday Union has steadily increased through the seven years of its existence.

Emphasis on Family Worship and the Home Department The China Continuation Committee's Special Sub-committee on Family Worship in Chinese homes made several surveys, and found conditions which seemed to indicate that probably two-thirds of the church membership lived in homes where the influence was predominantly non-Christian and where probably little if any family worship was conducted. Even in homes where Christian influence predominated not half reported regular family worship. This statement need not necessarily be regarded as true of the whole Christian Church in China, but it indicates certain general needs and possibilities.

The Home Department of the Sunday School needs to be stressed. In this connection it was suggested that the China Sunday School Union designate to the Sunday schools of China a special Home Sunday and a Home Welfare Week for the purpose of emphasizing this important subject. They have done so, designating as Home Sunday for 1918, May 12th, which was observed in the United States as Mother's Day. It was suggested that the preceding week be observed as Home Welfare Week. A Sunday school lesson on The Home was provided in the *Teacher's Quarterly,* for May 12th. A special number of the *China Sunday School Journal* was prepared which contained a description of the Home Department of the Sunday school, a bibliography of Chinese literature on The Home, etc.

Emphasis on Evangelism

As outlined in the section of this memorandum dealing with the Organized Adult Bible Class movement, the China Sunday School Union felt specially called to stress the training of Bible class leaders, on account of the dire need of such leaders to follow up the evangelistic campaigns of Dr. Eddy.

The anticipated visit of Messrs. Buchman and Eddy to China in the fall and winter of 1917, made necessary further intensive preparation along this line. The National Committee of the Young Men's Christian Associations of China, under whose auspices the evangelists were to come, invited our assistance on a special evangelistic committee. The Forward Evangelistic Movement Committee of the China Continuation Committee, of which the general secretary is also a member, also urged special preparation of Bible teachers in the Church.

It was decided that this preparation should take the form of summer Leaders' Conferences, and a special preparatory campaign in the several large cities which Messrs. Buchman and Eddy were intending to visit. The Stewart Evangelistic Fund, through the Rev. J. H. Blackstone, financed two summer leaders' conferences. Three lines of work were stressed at the conferences: (1) General

evangelistic work, led by the Rev. W. MacNaughtan; (2) Personal evangelism by the Rev. F. N. Buchman; and (3) Bible study, by the general secretary. In the Bible study section of the first conference, at Kuling, the secretary emphasized the various lines of work formerly outlined under the Organized Adult Bible Class movement. He was soon, however, led to feel that the one fundamental and absolutely essential thing needed at the present crisis was personal consecration and unswerving intent to "personalize and spiritualize" all Bible class work. The message of Mr. Buchman and his party distinctly deepened and spiritualized both the life and the policies of those of us who were associated with them in the conduct of these summer conferences.

CHAPTER XXXVIII

THE PROGRESS OF THE CHRISTIAN ENDEAVOUR MOVEMENT IN CHINA

Edgar E. and Mrs. Strother

Continued Progress

The Christian Endeavour movement continues to make steady progress in China. An increasing number of missionaries and Chinese leaders are realizing the value of the Christian Endeavour Society as a means of deepening the spiritual lives of the Chinese Christians and enlisting them in various lines of Christian service. Reports of new societies are constantly being received, and in many places where societies have not yet been formally organized, the Christian Endeavour principles have been adopted, the Christian Endeavour topic booklets are used, prayer and testimony meetings similar to Christian Endeavour meetings are held, and evangelistic and other work is carried on by committees of laymen; doubtless many of these groups of Christians will soon adopt the Christian Endeavour name and thus have the stimulus and inspiration to be derived from the world-wide fellowship of Christian Endeavour. Chinese Endeavourers are encouraged to know that they are linked up with more than five million fellow-believers of different nations and denominations, all of whom are united in loyalty to the Lord Jesus Christ and endeavouring to be true to the motto of the Christian Endeavour movement, "For Christ and the Church."

In a number of places, "evangelistic societies" have been merged into Christian Endeavour societies, as it has been recognized that the Christian Endeavour has the advantage that it provides for the nurturing of the spiritual lives of the members, as well as urges them to go out and preach; through pledged daily Bible study and prayer and participation in the Christian Endeavour meetings, the Christians are fitted to go out and preach acceptably to

outsiders. Similarly, "Bible Success Bands" have been merged into Christian Endeavour societies, because of the fact that Christian Endeavour includes the study and memorizing of Scripture, in addition to many other desirable features. In other places Bible classes and prayer meetings have been organized into Christian Endeavour societies, with gratifying results.

Adaptations in China

It is characteristic of the Christian Endeavour movement that while the fundamental principles of the society are so universal that they are just as suitable on the mission field as in the homelands, the details of the organization are so flexible and adaptable that they can be easily conformed to local conditions in any country or district. It is interesting to note some of the ways in which the society has been adapted to conditions in China. While the Christian Endeavour in the homeland is primarily a young people's society, it has been deemed advisable not to restrict the membership to the young Chinese Christians, as many of the older ones are young in their Christian experience and nearly all need the training afforded by Christian Endeavour. In many districts in China, practically the entire church membership is included in the Christian Endeavour society. In the larger congregations there are separate societies for men, women, young men, young women, boys and girls, either all meeting at the same hour in different rooms, or meeting at different times.

Modified Pledge

Another feature of the Christian Endeavour in China which is different from the homeland is the following clause which had to be inserted in the Pledge: "If unable to read the Bible, I will go to the Instruction Committee and diligently try to learn to read." The chapel order committee and several other committees besides the Instruction Committee have been developed by the Chinese Endeavourers.

Topic Booklets

During the year 1918, about 40,000 copies of the Christian Endeavour topic booklets were sent out to all parts of China, this being about five times the number sold in previous years. This large increase in the number of Christians using the

Christian Endeavour booklets will undoubtedly result in a corresponding increase in the number of Christian Endeavour societies in a short time. The C. E. topic booklets, which are carefully prepared each year by Dr. P. F. Price and his co-worker, the Rev. K. L. Yu, of the Nanking Theological Seminary, are much appreciated by the Chinese Christians; scores of missionaries and Chinese leaders have written of the way the Chinese Christians use them in family worship and in daily Bible study, and come to the Christian Endeavour meeting ready to speak intelligently and helpfully on the topic, as a result of their study of the booklet during the week. Several have said, "The Christian Endeavour topic booklets are the best aid to Bible study published in Chinese that we know of."

Kuling Conference

A Christian Endeavour Conference was held in Kuling in August, at which about twenty missionaries representing missions in several provinces spoke of the helpfulness of Christian Endeavour.

Conventions

During the past year, successful Christian Endeavour conventions or rallies have been held in several districts. In Ningpo, Foochow and a number of other centers, such rallies are held quarterly or annually. At a district rally at Yüyao (Chekiang), 452 delegates assembled, representing Christian Endeavour societies in twenty-one outstations; they pledged over five hundred days for evangelistic work during the year.

A Testimony

The following extract from a letter recently received from Dr. J. E. Shoemaker (of the American Presbyterian Mission, Yüyao, Chekiang), is a sample of the testimonials regarding the helpfulness of Christian Endeavour which are being received from missionaries in all parts of China:

> I will take this oportunity to bear a brief testimony to the great benefit that has come to our work through the introduction of the Endeavour idea. Before we had such societies, it was the regular thing for all meetings of whatever sort to be left to the leadership of the pastor or other persons who were employed for that purpose. Individual initiative and general evangelistic campaigns in which the church members took a leading share were unknown; indeed, very few of our members, either men or women, ever led in prayer

in public, and the percentage of those able to read was quite small. I have no hesitation in giving the Christian Endeavour movement a good share of the credit for the motive power which helped to change all the adverse conditions to a large extent. Now fully forty per cent of our people can read the Bible, and a good proportion of the older members are able to pray in the Christian Endeavour and other meetings. Last year during the week of special evangelism, one of our newest congregations, with a membership of scarcely fifty, had twenty couples in the field all week doing direct evangelistic work. Some societies appoint an evangelistic band each week which gives a day to preaching in the neighbourhood. A considerable number of Endeavourers make it a practice to give one or two days a month to evangelistic work among their neighbours.

Statistics

Our statistics are incomplete, as no report blanks have been sent out this year. The total number of Christian Endeavour societies recorded in our card file is 1071, some being found in every province in China. The following list gives the number of societies by provinces: Anhwei, 31; Chekiang, 277; Chihli, 46; Fukien, 177; Honan, 76; Hunan, 64; Hupeh, 29; Kansu, 4; Kiangsi, 36; Kiangsu, 88; Kwangsi, 1; Kwangtung, 78; Kweichow, 8; Manchuria, 46; Shansi, 25; Shantung, 26; Shensi, 9; Szechwan, 38; Yunnan, 5; Hainan Island, 5; Formosa, 2. Total, 1071. As stated above, there are probably many new societies which have not yet been reported.

CHAPTER XXXIX

THE SALVATION ARMY IN CHINA
ITS PLANS, PROSPECTS AND POLICY

Charles H. Jeffries

I readily respond to the request of the Editor of the CHINA MISSION YEAR BOOK to contribute to its pages some account of the present position of the Salvation Army in China, and its future policy.

Coming to China Deferred

It has been a matter of considerable surprise to many friends of the Salvation Army that it should have left China amongst the last of the countries in which to commence its work. International headquarters for years have been urged to commence operations in the "Flowery Kingdom"; again and again missionaries and others plead- "come over and help us." The question of opening China was continually before our revered Founder, General William Booth, and during the past twelve years no less than seven officers were specially commissioned by headquarters to visit China and reconnoitre with a view to commencing operations. Some of them travelled thousands of miles into the interior, and the reports they made were duly laid before the General, but various circumstances deferred the projected opening.

The Founder's Charge

When, in the summer of 1912, General William Booth felt the time had come to lay down his sword, and he was handing over to his son, our present General Bramwell Booth, the command of the Army, within a few days of his death he gave to his son and successor a solemn charge. Expressing regret that he had not been permitted to see the flag of the Salvation Army unfurled in China, he pledged his son that this should be one of his first official acts, on assuming command of the Army. In that chamber of death, kneeling

by the side of his dying father, the son gave the required pledge, and received his father's blessing.

Plans Made in 1914

Following on our International Congress held in London in 1914, arrangements were set on foot for the opening; volunteers were asked for and preparations were well advanced, when almost without warning that dreadful catastrophe fell upon the world, the outbreak of the great war. At first it was felt that the opening of China must again be indefinitely postponed, but the promise to his dying father urged the General on, and after much prayer, and in great faith, the decision was made. "The claims of China can no longer be set aside and the country must be opened by the Army, and that without delay."

The First Contingent

As soon as the decision was made known, officers volunteered for service from almost every country where the Army is at work, and two years ago the first contingent landed in Peking. It is splendid evidence of the internationalism of the Salvation Army that the forty pioneer officers represented nine different nationalities: England, Canada, America, Scotland, Finland, Sweden, Switzerland, Australia and New Zealand each contributing its quota. The pioneer contingent was to have numbered over one hundred officers, to be followed quickly by other large reinforcements, but the development of the war, the increase of transit difficulties, and the great demand made upon the Salvation Army for workers amongst the military forces of the various nations, prevented the dispatch of the numbers originally intended. These are, however, in reserve, and will be dispatched as opportunity occurs.

Work of the First Year

On the arrival of the pioneer party in Peking, they at once settled down to language study, the Army opening a school of its own. The officers so enthusiastically and assiduously applied themselves to the language, that it was felt at the end of twelve months it was safe to send them out to open Corps, with the assistance of what Chinese helpers we could secure from amongst our converts, for during the period of language study the officers had spent their evenings in

holding meetings, and a splendid body of converts had been won, and from these several helpers were obtained.

Appointment of First Commissioner

In the meantime it was my privilege to be selected and commissioned by the General as the first Commissioner for China. Perhaps I cannot do better than quote from my "Memorandum of Appointment," which sets forth the broad lines of policy:

> You will apply your time, effort, and thought to the salvation of the various classes of the population in reasonable proportion to their relative importance and spiritual necessities.
>
> Chinese customs must be followed as far as is considered necessary to the successful working of the Salvation Army in the Territory.
>
> Chinese officers should be raised, trained and pushed forward. They must be made to feel that they are loved, trusted, believed in, given opportunities and responsibilities suited to their capacities.
>
> You must seek to make the people feel that our object is to raise up an Army of Chinese, which shall, as part of the world-wide Salvation Army, take its share in the salvation of the rest of the world.

This gives some idea of the *general* policy laid down by the General, allowing, of course, for the development of the same according to the opportunities and exigencies that would arise.

The April "Offensive"

On my arrival in Peking in February, 1918, I found the officers just completing a twelve months' language study, and though realizing how little of the language they knew, and comprehending in some measure the difficulties before them, they were anxious, yea, "straining at the leash," to get to work amongst the people. By April our plans had been completed for our first "offensive." Whilst desirous of getting as quickly as possible into those towns, villages and districts not yet occupied by any Christian organization, yet it was felt to begin with we must not scatter our workers too much, but commence in places easily reached and accessible by railway, making them later on a jumping-off place to the regions beyond. Besides, it was realized that the inexperience of the officers, and their slight acquaintance with the language, meant that we should be

courting reverse and failure to send them too far away from headquarters, and that advice and assistance we could quickly render them if they were nearer to us. Accordingly, in addition to the Corps already established in Peking and Chefoo, it was decided to open seven other Corps during the first fortnight in April. Consideration was given as to the tactics to be employed, and it was decided to "do the Salvation Army," adopting in the main those methods which have been tried and proved successful in some sixty-five different countries where the Army is at work, extending, modifying or rearranging our plans and methods as taught by the experience gained.

A Chinese Uniform

Already the policy of making a "Chinese" Army has led to the decision that all foreign officers in China shall wear the Chinese dress, and this decision has been accepted and adopted with true loyalty by each of the officers now in China. There are some palpable advantages in the wearing of the national costume by foreign officers, some of which may be mentioned.

Reason for Common Uniform

It is no part of the work of the Salvation Army to denationalize the people who join our ranks even in their dress, and as it is our aim to build up a Chinese Salvation Army in every sense of the word, it is reasonable that the foreign officers who have come to do this should themselves adopt the dress of the country, and thus associate themselves with the people amongst whom they live and for whom they labour. The idea is all too prevalent in the minds of the Chinese people that Christianity and westernization are one and the same thing, and this idea has been fostered by the fact that those who represent and teach Christianity appear in Western dress. This henceforth will not apply to the Salvation Army. Converts to Christianity are frequently met with the taunt that they are "following the foreigner." In some measure this taunt will cease to be applicable to the Salvation Army convert, as his officer will be following the Chinese in the question of dress, and as far as possible in other ways also. Officers of the Salvation Army are *one*, irrespective of nationality, and it is undesirable that in the

same country any difference should be made in the uniform they wear; therefore officers, Chinese and foreign, will dress alike. One Faith; one Flag; one Uniform; one people with one aim; to bring the people of China to the one true God, through Jesus Christ, the one and only Saviour.

Buildings Among People

We set ourselves against what has been called "compound Christianity" and decided to avoid taking halls or quarters outside the walls of the cities, or in the environs of the towns or villages we were to open, or that would give the impression of aloofness from the people. Our desire was to establish contact with the people, and what quicker or better way than to live amongst them? We accordingly secured halls and homes in the midst of the people, buildings falling into our hands in a remarkable manner, though most of them have proved too small.

First Meetings

Certainly none of the officers privileged to take part in those opening meetings will ever forget them. With flag flying, drum and tambourine beating, cornet playing and hearty singing, we marched down the streets. Instantly business seemed to come to a standstill; men left whatever they were doing and rushed pell-mell after the procession, literally falling over each other to see what was happening. When we halted for our open air meeting, we were instantly surrounded by hundreds of men, who packed us in so tightly, that we were hardly able to move. Intense interest was manifested in every movement; the lively singing was evidently appreciated and the speakers were listened to with great attention. Everywhere the halls were filled.

Self-Support

From the beginning appeals were made for financial support and collections taken, and contrary to all the warnings we had received as to the congregations leaving if we asked for money, in no case did this happen. Our policy is to make the Chinese Salvation Army self-supporting, and our beginning encourages us to believe in ultimate success in this direction.

The "Penitent Form"

At the close of each meeting we introduced the Penitent Form, and pressed for seekers publicly to confess their desire and intention

to seek Salvation. In every place a response was made, the congregations in some places rising to crowd around the Penitent Form to watch the seekers being dealt with. Numbers of those first seekers are standing firm and giving every proof of a change of heart and character, falling into line with our methods, accepting our discipline, and giving promise of developing into what we term "true blood and fire Soldiers." No doubt the insistence on the public confession at the start was a great help.

Converts Speak

The officers were able to do little more than lead the meetings and speak a few words in Chinese, but they used their Chinese helpers, and and as they got converts, encouraged them to witness publicly. This had a great effect and increased the interest, which in only one place has shown any tendency to slacken, due to certain influences over which we have no control.

Three Classes

We divide people into three classes, viz., Adherents, Recruits and Soldiers. Adherents are those who come forward as seekers. These are shepherded, taught and helped in every way, and if after three months has elapsed they give evidence of sincerity and perseverance, they are received as Recruits, i.e., they are publicly received and acknowledged by the officers of the Salvation Army as on probation. After a further period of three months (but the period may be extended indefinitely), the Recruits may be publicly "sworn in" as Soldiers. This entails the signing of our "Articles of War," accepting our doctrines, and agreeing to observe our Regulations. It includes the wearing of uniform, the regular contribution to the funds of the Corps according to their means, willingness to witness—indoors and out—and the abstinence from all forms of alcoholic liquors, tobacco, opium, gambling, etc., etc. A stiff test, and the person accepting it surely requires some definite experience of the grace of God. The Salvation Army convert is made to feel that following Christ means separation from sin and worldliness, and the daily bearing of the Cross of Christ.

Extension to Other Cities

Since those first seven openings further extensions have taken place, and Corps are now established in the following places—four

in Peking, three in Tientsin; one each in Paotingfu, Chefoo, Men Lou, Hsi Fu Chuang, Shih Chia Chuang, Tungchow, Chengtingfu, Taku, Kalgan, Fengchen, and Tsinan. A most encouraging result for ten months' work. In several centers, converts have returned to far-away homes, and so interested their people in the "Chiu Shih Chun" that deputations have been dispatched to see the Army and invite us to their districts. In one case, hall, house and part support for the officers, have been offered by an influential family.

Work Amongst Women

Any description of Salvation Army work or its policy, would be incomplete without some reference to its work amongst women. Referring again to my "Memorandum of Appointment," I find special emphasis laid upon this sphere of Salvation Army work. It reads:

> You will be expected to give special attention to the establishment and development of work amongst women, remembering that one of the leading principles of the Salvation Army is the right of women to an equal share with men in the great work of publishing Salvation to the world, as well as in the administrative affairs of the Salvation Army.

The Principle Successfully Applied

One is at first tempted to feel that it will be very difficult to apply this principle in a land where for centuries custom has relegated women to the back of the house, and denied her any voice in public affairs. But, if our beginning is any indication, the Salvation Army is going to achieve its most notable triumph in this difficult sphere of labour. Some of our women officers have found no difficulty in visiting women in their homes, the very fact that they live amongst them gaining the confidence of the women, and numbers of them are attending the meetings, while some splendid cases of conversion have taken place. In our first training session we had only two women, but in our second session we shall have six forerunners of the host of Chinese women who will be worthy to rank with those "Hallelujah lasses" in other parts of the world for devotion and successful labour amongst the suffering and sinning people.

All Ranks Open to Chinese

The earlier reference to the training of Chinese officers is an indication of our policy not to run the Army by foreign officers. A sufficient number will be sent to establish the work in the various provinces, but as Chinese are trained and develop their powers of organization, leadership and trustworthiness, positions of responsibility will be given them, and the flow of foreign reinforcements will cease. Every post in the Salvation Army is open to its members in every country, religion, devotion and ability being the only qualifications. Neither nationality or sex is a bar to advancement either in rank or responsibility.

Educational Work

Up to the present we have confined ourselves almost exclusively to the evangelical side of our work, and this we are determined shall have the first place, all other work being subsidiary and auxiliary. Two small primary schools have been opened mainly for the children of our converts and adherents, but even in these the Salvation note is dominant, but our policy regarding education has not yet taken definite shape, and we shall be guided entirely by the question as to whether it will contribute to the work of winning the children and their parents to Christ. Education as an end in itself, and that does not lead to the acceptance of Christ, has no place in our program.

Social Work

Social work will undoubtedly be undertaken on a considerable scale later on, but the field for this is so large, the social problem has so many phases in China, and there are such large numbers of the population that will need special plans for their amelioration, that careful consideration and preparation must take place before we commence social work on the scale that will evidently be necessary.

Relief Work

We were glad to release four of our officers to assist in the relief work in connection with last year's floods in the Chihli province, the North China Christian Flood Relief Committee paying a tribute to their devotion and usefulness. Out of that work has come a small industrial home for orphans and destitute children, which will no doubt be the first of many such institutions

the Army will have all over China for benefitting and blessing the many children in need of such assistance.

Publishing House

We are fully alive to the importance and power of the printing press, and it is proposed as soon as possible to establish a printing house, from which we hope to send forth a steady stream of Salvation literature. Already a small plant is in operation, and our *War Cry*—the "Chiu Shih Pao" (救世報)—has reached a circulation of 6,000, and its sales are increasing every month. A Song Book has also been issued, and other Salvation tracts and pamphlets are in course of translation and preparation. All are printed in easy Mandarin, though as our constituency increases we shall provide literature in Wen-li. None of our papers or publications will be distributed gratis, our experience being that people value what they pay for, and are more likely to read that which has cost them something. The ready way in which the Chinese have bought the *War Cry* encourages us to hope that our printing house will, after the initial cost to establish it, make no call upon our funds, but will prove a great means of spreading the aims and purposes of the Army throughout the land, and reaching people with the Gospel message.

Capital for Press

As an evidence that the propagation of Salvation by the medium of the press is to be taken up seriously, the General has set apart $50,000 for the purchase of plant, which will be installed as soon as we can get our printing house ready, for which land has already been secured. Translators are now busy preparing material.

Further Extension

The rapidity with which the Salvation Army will extend its work in China depends largely upon the conclusion of the war, the arrival of reinforcements, and the success which attends our efforts to raise Chinese workers. At present our work is confined to North China, which is constituted a "Territory," and includes the provinces of Chihli, Shantung, Shensi, Kansu and Honan, with Manchuria and Mongolia. Other Territories will be formed in the East, West and South,

each with its own Commissioner and Headquarters, and these Territories will be established at no distant period.

Comity

There remains but one other question of importance for me to refer to, viz., What will be the relationship of the Salvation Army to the various Christian organizations working in China? My reply is: We are allies in the great war against sin, superstition and all that is opposed to the spread of Christ's Kingdom. The enemy can be attacked from many fronts, the various armies engaged in the fight may wear different uniforms, and use different tactics, and yet be fighting in the one cause and for the same ends. The Salvation Army, whilst reserving to itself the right to conduct its campaign in its own way, will not allow itself to follow any course that will interfere with the work of any other force in the field. We do not seek to build on other people's foundations; we shall avoid any encouragement to soldiers in other sections of Christ's army to desert their regiment and join ours; and where we can coöperate in the common cause, we shall be glad to do so. All our efforts will be directed to the consummation of the desire of all God's people in this great country—"Christ for China and China for Christ."

PART VIII

MISCELLANEOUS

CHAPTER XL

THE TRAINING OF MISSIONARIES IN CHINA

Frank K. Sanders

Impressions of a Visit

At the request of the Editor of the CHINA MISSION YEAR BOOK I am putting into a brief summary the impressions regarding the training of missionaries in China gained during my stay from April to July inclusive of the current year. They express only my personal opinion, yet may justify publication on the ground that I have covered nearly all the activities in China incident to missionary training, and all but one of the schools organized for the purpose. I have also discussed the questions involved with a great variety of missionaries who have taken every conceivable position regarding them. The result in my own thinking is virtually as follows:

Principles

Three general principles emerge as a basis on which fruitful contributions to the clarification of the subject must rest.

1. Thorough Training Essential

Training is a lengthy process beginning at the home base some years in advance of reaching the field, and wisely continuing under some organized system until the end of the first home furlough. It will average a duration of from eight to ten years. This period, whether longer or shorter than the above estimate, should be a time when the young missionary is following up a line of procedure established out of missionary experience, accepting it as a necessary pathway to efficiency. It will not

deny his initiative but will shape his policy and constrain it. Whoever plans his preparation on an inferior scale, so as to satisfy some pressing need or because of a belief that thorough-going training is unessential to missionary success, is likely to be wanting in later life in some of the qualities desirable for missionary success. In order that the junior missionary may maintain his perspective and persist in his task of thoughtful and thorough preparation he must often remind himself that he is getting ready, not for a few years of service, but for a long life of wide-ranging, efficient leadership. It is fully worth while to invest the time, patience and energy involved, if the result is a generation of fruitful expenditure.

2. Five Factors There are five factors which relate legitimately to every stage of this educational process. They are not upon a parity of importance, but each truly contributes to the desired results. These influential agencies are: *first*, the missionary society at the home base, which takes a legitimate interest in the whole career of each missionary and can do much or little to make that career what it should be; *second*, the organized group on the foreign field to which the missionary belongs and from which he takes directions, an agency of immense value to the young missionary when unselfish and far-sighted; *third*, the young missionary himself, whose responsibility for the wise execution of plans relating to his own development is very great; *fourth*, the China Continuation Committee's Special Committee on the Training of Missionaries in China, charged with the study of the problems involved for China on behalf of the whole missionary working force; and, *fifth*, the organizations at the home base which are likewise studying the problems of missionary preparation from a world standpoint, the Edinburgh Continuation Committee's Sub-committee on Training Schools in the Field, the Board of Missionary Preparation for North America and the Board of Missionary Studies in Great Britain.

Of these factors the one of greatest immediate importance in China is the fourth. The Committee on the

Training of Missionaries is the one body which is truly representative and impartial. It deserves to be given a large place of leadership in China, larger even than at present it has achieved.

3. Coöperation of Authorities

These five factors or agencies should coöperate. No one of them can solve these problems by itself. The three that represent China will be unable to function most successfully without the backing of the home boards, acting collectively or individually. The task of training is one of complexity, involving reasonable resources which must be provided mainly at the home base. It is an educational enterprise calling for professional guidance. A missionary board which insists upon its own autocratic policy, and a mission on the field which declares that the training of its missionaries is its own affair, would each be wrong and short-sighted. On the other hand the judgment of the missionaries on the field is indispensable an a sound basis for correct methods of missionary administration at home in the discovery, selection and guidance of missionary candidates.

Reviewing the Situation in China

In the light of these principles I venture to traverse the situation in China to-day as I have observed it. My spirit is not that of criticism. In many important particulars China has taken the lead of the missionary world in the matter of organizing the training of missionaries. Its leadership through the Special Committee on the Training of Missionaries, its rapidly improving language schools, its very general adoption of these schools, and its plans for following up the work done in these schools, seem to merit very high praise. Yet the missionary body of China would be the first to deprecate a mere fulsomeness of approval.

Relation to Home Base

I take away from the Far East a highly valued collection of keen suggestions from experienced missionaries for our use at home, not alone in the important tasks of discovering good candidates for missionary service and of developing these powers, but also in the no less important relationship of the home interests to the tasks of training which must be

performed on the field. There is much to be done at the home base to bring the home forces up to a full measure of efficiency in these particulars. In this article, however, I can only review the situation in China.

1. The Mandarin Language Schools

China is fortunate in having developed two language schools of the first order. They have not yet attained their supreme efficiency, but are unquestionably working along right linguistic lines, and growing better each year. At either Nanking or Peking the average student gains a far better, because more scientific, grasp of the language than he can gain in private study. The schools give to the average student the advantages which go along with unusual linguistic ability. It would seem that the mission group whose missionaries use Mandarin would need weighty reasons to justify it in a refusal to give its young missionaries the great advantage of a year at such schools. There are such groups, but they will decrease in number very rapidly, if the existing institutions continue their expert progressive management. Each school possesses the essentials, of a well-founded language school: a principal who has been trained in modern methods of language mastery and is an educator; a permanent faculty controlled by him; a situation which may contribute toward the cultural and professional training of the missionary; an organization and management with such promise of permanence that policies can slowly develop. Each school is advancing toward a first rate equipment, including a library, and seems certain to take a growing part in the strategic advance of the immediate future in China.

What Schools Need

What those schools now need is the hearty, united backing of the whole missionary force in their territory, manifested in a practical way. Such support will enable them to solve their numerous problems in the way most helpful to the missionary cause in China, to take on a real leadership of the missions in problems of missionary training and to become, more than ever, models to the missionary world of

what such schools should be. Whether they should become two-year schools is still to my mind an open question; that their working force should be enlarged as proposed in the Committee's report seems very clear.* I have made no mention of the third school at Chengtu because it could not be reached during the time at my disposal.

2. The Coastal District Language Schools

At Canton and Foochow

The variety of languages spoken at the present time along the coast and the limited territoriality of each precludes apparently the establishment of such schools as those at Peking or

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* The recommendations adopted were as follows:

5. That the large number of new missionaries coming to China, which now exceeds five hundred each year, the increasing proportion of new missionaries attending the training schools already established, and the demand for further training which is secured best in the environment of the field in which their work is to be done, make urgent the adequate provision of staff and equipment for the training schools located in China and

That, therefore, the incoming Special Committee be instructed to endeavour to discover the number of such schools that should be established in China, and to make a statement of their needs.

6. That the following named courses are those that can be most satisfactorily taught on the mission field, and should properly be taught there if the necessary staff be provided: Chinese Language; Chinese Religion; Apologetics as related to China; Chinese History; Chinese Literature and Philosophy; Chinese Social Institutions; Sociological Conditions and Problems in China; Educational Conditions and Problems in China; Modern Mission Methods and Problems in China, with provision for laboratory evangelistic work; Chinese Etiquette.

7. That in order to meet the immediate needs of the greater part of China, it is urgent that there be established at the earliest date possible a chair of Chinese religions and a chair of Chinese history and sociology in connection with the existing training schools and/or universities at Peking and Nanking, and

That, the Executive Committee be hereby instructed, in consultation with the schools at Peking and Nanking, to present this matter to the committee concerned at the home base in order that this proposal may secure the united support of the missionary boards served by those training schools.

Nanking. Two schools exist, one at Canton under Presbyterian auspices, one at Foochow, managed locally. Each serves its district only, and is of a size readily manageable. Whether they should be permanent is largely a question for the district which they serve to determine. If made permanent they should be truly representative and thoroughly scientific in methods. A small school may be made just as efficient as a large one, and in precisely the same way. Its equipment will be more rapidly provided, but its staff should be developed exactly as that of a large school.

Wu Dialect Region

Under the best of circumstances the problem of enabling young missionaries to non-Mandarin districts to surmount the language difficulties of the first year or two in the wisest way is difficult. There seems at present no clear solution of this problem for the districts of which such cities as Soochow, Shanghai and Ningpo are the centers, other than the old-fashioned one. Of the various suggestions that have been and are being made, the one which most impressed me was that of developing, under the loose superintendence of some missionary who would not expect to give his own time to the task of teaching, a Chinese expert language faculty in each district, the various missions pooling their interests and securing in the place of many poorly paid individual instructors, several men of better quality at higher pay, who would be regarded as the official language faculty. These men would be men of real ability ; they could readily be trained in proper language methods at the autumnal training schools held at Nanking, and would gradually, through experience, develop real efficiency. Some missionary oversight would be essential, no doubt, but not, perhaps, on the scale of a real language school. Where such a school is impracticable because of the small number of new missionaries annually, some such method as this may prove its usefulness. It only requires the real coöperation of the missions in a city or district in the management of a matter which is wholly of common interest.

3. The China Inland Mission Training Schools

The conditions imposed by the war prevented me from seeing the Training School for Missionaries at Anking, but I was able to look in upon that for women at Yangchow and with keen appreciation. Miss Murray comes close to being the whole institution. Her long experience, exceptional personality, sound sense and devotedness, give her great success as a guide to young women just passing through the difficulties and the disillusionments of a first year on the field. Something akin to her work at Yangchow is certainly essential to the largest success of any institution for the training of young missionaries. As to the other phases of the work of these schools, I am unable to express any opinion, since they were not in session.

4. The Committee on the Training of Missionaries

The mission field in China is to be congratulated on having developed a committee representing the whole field to give special attention to the problems of missionary preparation. The existence of such a group of specialists is giving to China a real leadership. My only suggestion would be that this Committee be trusted and followed more completely and generally. Through it, wise solutions of the important issues can be found, solutions neither provincial nor temporary in value. Its value can but be rated highly when any missionary in China reads its last report presented to the China Continuation Committee in April, 1918.* It may well become the natural link between the boards at the home base through the Board of Missionary Preparation, and the whole field in China, in regard to questions of preparation or training, regarded as the group best qualified to judge concerning them on behalf of China as a country. In so acting, however, it would need to keep clearly in need the three principles mentioned earlier.

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*See *Proceedings of the Sixth Annual Meeting of the China Continuation Committee,* pp. 14–16, 61–5.

5. The Organized Mission Group

How many groups there are in China given authority by the boards at home to determine the activities of each missionary in the group I have no means of knowing. Questions of organization on the field are, at present, very much alive. Yet every missionary is a responsible member of some group, large or small, which may and does interfere with his or her individual freedom. As a rule missionaries obey a vote of the mission or of some recognized officer of the mission.

Shortsightedness of Some

No one can talk regarding young missionaries with many sorts of missionary workers without concluding that many mission authorities—whether individuals or committees—are shortsighted, preferring an immediate result of some value to a remoter of far greater value. We all need perspective in order to guarantee to the young missionary the time needed for real development. That time is really sacred and should be allotted to practical tasks with the utmost consideration. Not one missionary in a thousand can give a real half-day to serious language or other study, after carrying responsibilities which honestly demand three-fourths of a day, such as administrative tasks. Missionary life cannot go by general rules; in fact, it seems to be in large measure a series of adjustments. Emergencies will always arise and interfere with policies, but they should be rated at their real, not at their apparent values. The young missionary has only one or two chances for getting true foundations for a long and fruitful life; the interests of a community or of a school have many.

6. The Young Missionary During the Remainder of the First Period on the Field

Without any authoritative action by the boards at home establishing the custom I have found a very decided opinion gaining ground in China that the first furlough of a missionary ought to be granted at the end of about the fifth year, a little earlier than the average practice of the past. To the young missionary the use of the four years after the first is all-important. The standard to be attained

in language, literature, institutions, history and special problems has been wisely worked out by the Committee on the Training of Missionaries; the methods of achieving this standard need betterment. The coöperation of the faculties of the training schools, a system of correspondence instruction, summer schools or special short sessions—all these schemes are steps in advance. Yet no one more than the young missionary needs *perspective*, such as will justify to his mind the daily, deliberate use of time regarded as sacred, in the mastery of these results, even when immediate usefulness is ignored. Missionary enthusiasm may be a drawback to the creation of a great missionary, a task essentially slow. Young missionaries should pray for a true perspective and for dogged resolution.

7. The First Furlough Home

By general consent this period is being viewed as an educational experience, carefully planned, definitely utilized, regarded as the conclusion of the period of supervised training. The Board of Missionary Preparation in America is doing its utmost to develop educational opportunities at the home base which will satisfy every need of the young missionary, even of the exceptional one. It welcomes the privilege of investigating on behalf of any missionary, young or old, and of recommending the institution at which the particular need of the missionary can best be met under the limitations which exist in most individual cases. It is organized as a bureau of information, available to any missionary at any time. Yet, (1) those who invoke its service should aim to know their real educational need. This may be some deficiency emphasized by the years of active responsibility in the field, or some specialty which is to be acquired, or a general quickening of the mind and spirit. (2) They should convince their colleagues of the wisdom of their choice. This first home study is not a personal matter alone but a contribution to the efficiency of the organized group on the field. When first furloughs begin to be regularly studied as a part of the scheme of well-planned training they will become remarkably productive of results.

8. Other Furloughs

A missionary once well equipped for his work may be trusted to maintain his efficiency! No one will feel more keenly than he the deadening effects of a life devoted to the doing of simple duties. He will be eager to utilize later furlough opportunities for advanced study. The older the missionary the less likely is he to have a clear nine months of time at home for study. He is invaluable to the churches. For such men and women there are opportunities to utilize several months in the summer to good advantage. With all such opportunities the Board of Missionary Preparation tries to keep in touch.

Future Discussion in America

The whole question of the wise use of the missionary furlough is to be reviewed and discussed by representatives of the boards in America this coming winter. It ought to result in a new attitude on the part of secretaries and of boards, as well as of missionaries.

A Personal Problem

The training of missionaries is a large theme, not readily exhausted. Great progress is now being made in the intelligent use of time and means for the purpose, with the elimination of much of the old wastage of energy and time. Yet fundamentally it will remain a personal problem, a question of ideals, energy, persistence, faithfulness. Nobody can dragoon a candidate into becoming a great missionary. It is a divinely guided process in which he must invest his whole self.

CHAPTER XLI

THE PLACE OF WOMAN IN THE PROTESTANT MISSIONARY MOVEMENT IN CHINA*

Luella Miner

Service of Immeasurable Influence and Value

The results of woman's work and influence during these one hundred and ten years of work in China are out of all proportion to their conspicuousness. The Gibraltar which Morrison had faith to believe would some day show the proof of God's working, has not simply been worn away by the loud lashing of waves; the birds have dropped seeds in the crevices, and spreading roots have eaten their way into the rock structure. The warming sun and the gentle beat of the raindrops have had the largest share in rock disintegration, as well as in the blooming of flowers and bearing of grain where once there was only stony bleakness. The silent, hidden forces working in China pertain to the work of men as well as that of women, but because woman's work proportionately is so largely of this nature, it is impossible to measure the extent of her influence, or the value of her "place." All know and honour Robert Morrison; how many know Mary Morton Morrison, who in 1809, two years after Morrison came to the Orient, linked her life with that of the pioneer missionary at Macao, and whose grave, with that of her son, is beside his in that old Portuguese settlement? There, we are told, Robert Morrison sometimes lived with wife and children. What of the lonely hours consumed by anxiety for her husband in China, which the mother spent there alone, of the sadder experience when, sharing his dangers, she watched the life ebb away from their first-born, and hostile Chinese refused to let the little body be folded in the

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* As a rule the recent statistics given are from the 1918 *Directory*.

embrace of mother earth. In weighing the gold which has been poured out for the redemption of China, how shall we reckon the quieted fears of women working in the far interior, when endangered by brutal mobs, the faith and hope which draws exiled workers back to posts of persecution and danger, the love which endures misunderstanding, insult and loneliness, the patience of hope as women waited decade after decade for doors to open. Only He who treasures tears as a most precious oblation knows how many have been shed by mothers who have sent their little children to grow beyond recognition in the homelands, while they stayed to work beside their husbands in China. "What this woman hath done" by the silent influence which has emanated from the Christian home of China, foreign and native, only the Master knows. The Protestant movement has exalted the home, sweeping away contempt of womanhood, and putting the ban on social vice and polygamy; and perhaps the chief factor in this movement has been the Christlike life of the missionary wife and mother, her attitude toward her husband, her wise care of her children, and the "social service" of which the pleasant home has been the center. These services which cannot be counted in hours, or entered in statistics, should receive our first tribute.

The Beginnings No complete history of woman's part in the Protestant movement has been written, and authentic material for such a history is surprisingly scarce. In the limits of this article, no consecutive account could be attempted, but we shall glance at certain phases of the movement, and certain epochs in the century. Indeed, as far as anything definite is to be reported, we must look well within the limits of a century, and for the beginnings we must look outside the confines of China to see Miss Grant's school for Chinese girls in Singapore, started in 1825, then to the better known school started in Java by Miss Aldersey in 1837. The English "Society for the Promotion of Female Education in the Far East," organized three years earlier, has the credit of appointing Miss Aldersey to China, and in 1842 Miss Aldersey reached Hongkong on the very day when peace was proclaimed

between England and China. Two years later her Java school was transplanted to the native soil of Ningpo, the well-known pupil, Mrs. Laisun, being one of the rich fruits of the transferred work. In 1852 this school had forty pupils.

First American Single Women in China

In America the Protestant Episcopal Mission was the first to have the faith and vision to appoint single women to work in China; in 1845 Miss Eliza Gillett, Miss Emma Jones, and Miss Mary Morse were appointed to Shanghai, and in 1851 Miss Lydia M. Fay, who is mentioned in the preface to Dr. Williams' *Dictionary* as a distinguished scholar of the Chinese classics, came to China and built up a boys' school from which St. John's University has developed.

Evangelistic Work

Personal Work in Homes

The history of educational work is more easily written than evangelistic, but we turn aside from it a moment to consider that which is more fundamental. The Gospel has spread in China largely through personal work, and it has made its way into the homes because one Christian woman has told another of her rich, full life in Christ. At first it was Western women who testified to their Oriental sisters. The weariness, the insults, the dangers, the martyrdoms which have been borne that the testimony might be given; the millions of miles that have been travelled in jolting carts, in hot river boats, in stuffy chairs, on stumbling donkeys, and in these later days on trains, steamers and automobiles; the joy of seeing souls come out of darkness into light, out of bondage into freedom, out of sorrow into peace,—these make up the unwritten history of evangelistic work in China. It is the women with a talent for friendship who have opened the homes of rich and poor to the message of Christ. A brave pioneer was Mrs. Peter Parker, who came with Dr. Parker for his second term in 1842. Miss Annie Taylor and Dr. Susan Rynhart braved the dangers of Thibet, and Kucheng in Fukien and many a place in North China bears witness that the missionary

woman "counts not her life dear unto herself." The heroine martyrs of 1900, and the heroine survivors, both foreign and Chinese, have accelerated the Protestant movement to a degree which cannot be calculated.

Opening New Stations

One phase of the work must be recorded, and the noble women of the China Inland Mission best illustrate it. We will quote from a paper prepared for the 1890 Training Conference by Miss Murray of Yangchow on the "Feasibility of Unmarried Ladies Engaging in General Evangelistic Work in New Fields."

Our plan of work for new fields has been in this way. A thoroughly trustworthy native Christian goes to a certain city or district, as it may be, and for two or three months he will live among the people, selling gospels and preaching. By and by he becomes friendly with the people and makes known our wish to come and live there, and perhaps a *house* is mentioned. The lady worker or workers (there are generally two), with their women, will then come to the place, and if the house is not got, live in an inn for a time, receiving visitors and making known their errand. If there is difficulty about the house, the lady worker or workers may think it well to go back to headquarters, returning again later on. When the house is got, they come with the native Christian as servant or helper and settle down amongst the people. At first the crowds will be very great, but as they are seen and known the excitement subsides, and then the real work begins, such as daily receiving of women, beginning classes for them, visiting them at their homes, and studying, with a special time set apart to help and instruct the native Christian helper.

Are there no difficulties? Yes.

Living, quite contrary to Chinese custom, as *unmarried women* away from home and parents, our motive may at first be misunderstood, and evil may be said (this would equally apply to unmarried ladies living with a family), but it will only be temporary. Where the worker is wholly given up to God, the life quickly tells, even amongst the heathen.

Another difficulty, especially in a new field, might be danger to the person, without human protection of father and brother. Health, too, might suffer from the strain at first; perhaps there might be difficulty about the food required. For these difficulties, and others that might be mentioned, we feel that the end in view and the results gained quite justify us in laying down our lives, if need be, for the people of this land. We have all come to China prepared to do this, but as a fact we know that "by the good hand of our God upon us" many Christian lady workers are living in peace and safety in China, even in new fields.

In the C.I.M.

At this same Conference Dr. Hudson Taylor said: "It is a very serious question in my mind whether those provinces and cities in China which are utterly closed to male evangelists may not prove open to our sisters. We have seen this in some cases. There is not the same fear that lady missionaries are political agents of the British Government, and they have been allowed to go to places and to work where a male missionary would have found no residence whatever." In Kwangsi, in 1886, a district in the northern part was set aside as a center for woman's work, and so successfully was it occupied that another region was set aside later. As early as 1878 Miss Wilson was in Kansu, Miss Jacobson succeeded in entering Hunan and renting premises in 1897. According to the *Directory* for 1918, there are at least seventy-two stations (cities) occupied by single ladies and Chinese workers only.

C. M. S. Pioneer Women

In the Anglican Mission also, pioneer work in opening stations has been done by single women. In western Szechwan the opening of Mienchow, after several unsuccessful attempts, was accomplished when Miss Entwistle and Miss Wells won the favour of a landlord who offered them a small house near his inn. The local magistrate when warned of this "peaceful penetration" sent his secretary to interview the ladies, and when the request to leave was unheeded, the magistrate scornfully remarked that it was not worth troubling about, as they were "mere women." This was in 1894.

The C. E. Z. M. S.

As early as 1883 the Zenana Missionary Society connected with the Anglican Mission, had entered China, their field being Fukien, and in 1907 forty-seven ladies of this society were at work, many of them in new centers. Several had laid down their lives in the Kucheng massacre in 1895, and Miss Codrington, who escaped, wrote, after thirteen years, of having 190 pupils with unbound feet; of twenty-seven village schools where there had been one before; of 160 women candidates confirmed by Bishop Hoare on a single tour. Twelve centers had been occupied by members of the mission in

1905. According to the *Directory* for 1918, thirteen stations in China, mostly in Fukien, are occupied solely by ladies of the Anglican Mission from Great Britain and Canada, and there are sixteen other stations where they are working with men of the same mission.

The W. U. M. S.

There is also an interdenominational society, the Woman's Union Missionary Society of America, organized in 1860, which began work in China in 1868. Since 1881, one center of work has been the Bridgman Home (now Bridgman Memorial School) in Shanghai, a bequest from the same Mrs. Bridgman who started the first school for girls in Peking, making this possible; another center is the Margaret Williamson Hospital, established by Dr. Reifsnyder two years after her arrival in Shanghai in 1880, and Bible training and other lines of work have been carried on by this mission.

Philanthropic Work

For the Blind, Deaf, and Other Unfortunates

In philanthropic work women have occupied a place of great importance. The fate of the blind girls of China—death in infancy, or virtual imprisonment or slavery for immoral purposes—touched the hearts of the early missionaries, and Dr. Gutzlaff, of the Netherlands Mission, who came to China in 1827, rescued six blind girls in Canton, who were sent abroad. In this same city the Meng Sam school under Dr. Mary Niles, was started in 1891, and now has 115 girl pupils. Of the eleven schools for the blind, nine are conducted by women, one of the best known being in Peking. Mrs. Wells' school for the deaf at Chefoo has interpreted Christ's love not only to the hundreds of children who since 1898 have there been brought into touch with it, but to the many prominent Chinese who have been stirred by this example to attempt something for the unfortunate classes. Mrs. Brewster's work for lepers in Fukien, later carried on by Miss Wells, and the Door of Hope and Refuge for Chinese Slave Children, which Miss Bonnell opened in Shanghai in 1901 for a still more pitiable class, illustrate other forms of philanthropy. The

beautiful story of this "Door" within which three hundred girls were then sheltered is told in the YEAR BOOK for 1913, and for woman's part in orphanage work one may study in addition the YEAR BOOK for 1910. To Miss Emily Hartwell, of Foochow, who with Miss Wiley has established a large orphanage, also industrial establishments to care especially for the Manchus who were left destitute in 1911, has come the honour of being recommended by the Governor of Fukien to receive a medal from the Chinese Government. The Christian Herald Fukien Industrial Homes in 1910 received two hundred orphans, and the Fukien government now gives several thousand dollars annually for the support of these orphanages. Dr. Hie Ding-ling, who returned from study in America in 1917, gives a large share of her time to these institutions.

Reform

Anti-Foot Binding

In reform the unbinding of feet that they may "walk at liberty" is due almost wholly to the work of Western women, in which Mrs. Archibald Little's name should be mentioned with that of the many missionaries who for a century, in many a city and hamlet, have raised the voice of protest against this form of torture. One of the earliest societies was organized in the American Reformed Church Mission in Amoy in 1873, where the pledge to suppress this custom was signed by forty women. Dr. Mary Stone, who was born in this same year, was one of the first girls born of Christian parents in the valley of the Yangtze to escape this bondage of foot-binding. In 1890, of ninety-two boarders in True Light Seminary in Canton, only seven had bound feet, and it has long been a rule that no girls with bound feet would be received in mission boarding schools.

Temperance Anti-Polygamy

In the crusade against opium, wine, cigarettes, and all that wastes the temple of the Spirit, Mrs. G. F. Fitch of Shanghai, Mrs. Chauncey Goodrich of Peking, and many others have been successful leaders. The fight against polygamy will be a long hard one, and the Western woman

must be the leader in it until such organizations as the Young Men's Christian Association take a decided stand against it.

Station Classes

No more important work has been done in China than that in station classes. In these classes the women church members have been educated; for most, it has been both the beginning and the end of education; more fortunate women came from homes where they had shared with their brothers a tutor's instruction, and after accepting Christianity, the station class gave them an opportunity to become familiar with the Bible, and with varied aspects of Christian truth. In these station classes, women have also learned how to care for their children physically, mentally and spiritually and hygiene and sanitation have been promoted. As a rule the women leave their homes to live for from two weeks to a month in these station class centers, where they are instructed. Sometimes the classes are held where they can live at home and attend them several hours a day. Not only church members are received in these classes; interested inquirers are often the brightest and most eager pupils.

Bible Training Schools

Bible training schools for women have grown in importance with the expansion of work in city and country, and the missions which give most attention to them are the ones which are prospering. For we realize more and more that China can be evangelized only by her own daughters. Though the propaganda in city and country is now more open to men than it was twenty years ago, women are even more difficult than men to reach by preaching in the large congregation or the crowded market. With rare exceptions the message must come to them as a personal one.

The first Bible women were personally trained by early missionaries, who had time then for individual work. Such was Mrs. Wang, who began her work with Mrs. Baldwin in the Methodist Mission in Foochow in 1870, and continued it thirty years. In Tunghsien near Peking the pioneer

work of Mrs. Ts'ui covers almost the same period. Mrs. Sites of Foochow opened a Bible woman's training school in 1879. The best known center for the training of Bible women in those days was Swatow, to which place Miss A. M. Fields had come from Siam in 1873 to join the American Baptist Mission, and at once began the training, which was such a conspicuous success, largely because Miss Fields herself often visited the fields where they worked, and kept in close touch with them. By 1890 there were twelve women who for at least ten years had been doing evangelistic work in the country stations. In Kwangsi, as early as 1900, there were eighty being trained by Miss Hess of the Christian and Missionary Alliance at Wuchow.

Present Numbers

In the Continuation Committee's report for 1917, fourteen schools with less than five hundred pupils are reported, but many more groups of women are receiving training; the line of demarcation between the station class and the training school is not a fixed one, and the former usually supplies the material for the latter.

Higher Training

In the *Findings of the National Conference for 1915*, is the clause, "these institutions (Union Colleges for Women) should include advanced Bible training." Graduates of middle schools should here be able to elect special college courses in Bible, psychology, education, sociology and other subjects, and have added Bible classes and specialized training. There is such a department in the Union Women's College in Peking, but owing to the lack of teachers it has not been fully organized. The next school in grade is the Bible Teachers' Training School for Women in Nanking, which was organized in 1912 by seven coöperating boards, with Miss Ella Shaw as principal.* In 1918 there were eleven pupils of middle school grade and seven of higher primary grade. Another union institution of lower grade is located in Peking, and has forty-two pupils.

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*See Chapter XXIII.

Educational Work

Early Beginnings

Miss Gillett, one of the first single women appointed to China by the Protestant Episcopal Mission, married Dr. Bridgman, the first American missionary to China, who arrived in Canton in 1830, and located in Shanghai in 1847. After Dr. Bridgman's death, Mrs. Bridgman went to Peking, where Dr. Blodget had opened the work of the American Board, beginning in 1864 the school which still bears her name, and out of which forty years later was evolved the first college for women in China. Miss Mary Porter and Miss Mary Andrews were the first single women sent by the American Board to China, and Miss Porter, soon after her arrival in 1868, was putting the strength of her young life into the Bridgman School. Miss Andrews, after over fifty years of service, is still making the Bible truths a reality to the young men and women whom she teaches.

In Foochow

In Foochow, also, American Board missionaries were pioneers, beginning the work in 1847, and in 1854 Mrs. Doolittle began the first girls' boarding school, which by 1861 had twenty-five pupils. The name of Miss Ella Newton is associated with the later large expansion of girls' schools in this great center. The women of the Methodist Episcopal Mission have been most successful in developing boarding schools for girls. Before the Woman's Foreign Missionary Society had entered China as a separate organization in 1871, ladies had done pioneer work in this line, Mrs. Maclay opening a small girls' school in 1848 in Foochow, and eleven years later the Misses Woolston opened a boarding school with one pupil! Even these women of hope and faith could not have dreamed of the large buildings and the fine company of students in the South China College for Women, under the care of Miss Trimble.

In Shanghai

The McTyeire High School in Shanghai, which owes so much to Miss Richardson, of the Southern Methodist Mission, fits a very different type of girl for a widely different life, and "McTyeire girls," well educated in English and music, and gifted with social

graces, as students in foreign colleges and as wives of Chinese officials and wealthy business men, have had many rare opportunities for helping China. In the American Church Mission, St. Mary's in Shanghai and St. Hilda's in Wuchang, are large, successful schools, and in the Anglican Mission in Foochow, Miss Lambert's beautiful and practical work for the large company under her care should be a model for many other schools. Miss Laura Haygood's early work in Shanghai is commemorated in the school now bearing her name in Soochow.

In the Interior and Elsewhere

Even more significant are some of the schools in the far interior. In Yunnan the United Methodists have one with a hundred and twenty pupils. Szechwan early had a fine record for the quality and quantity of work done in girls' schools in several missions. In Shensi, Miss Beckingsale developed a most successful girls' school in Sianfu, and as a result the English Baptist Mission has there a large girls' high school. Time fails to mention equally significant educational work in hundreds of cities in all but one or two of the provinces of China.

Chinese Women Teachers

Special mention should be made of the tens of thousands of schools in city by-ways and country villages which are being taught by Chinese Christian women. Their number will increase, for the superiority of women as teachers of primary schools, even for boys, is more and more coming to be recognized.

Evolution of Educational Ideals

Our viewpoint as to woman's place in the educational work in China has changed vastly since the 1890 Conference. One paper presented at that Conference was prepared by Miss Noyes, of the Northern Presbyterian Mission in Canton. Miss Noyes came to China in 1868, and in 1892 started in Canton a school with five pupils which in 1890, as "True Light Seminary" was moulding the life of over a hundred girls, and which now, with a man as principal, is closely affiliated with the Canton Christian College.

Early Ideas

Perhaps this evolution of a school in Canton will illustrate better than anything else the changing educational ideals. We quote from Miss Noyes' paper:

The instruction given in the school is mainly based upon the Bible and its teachings. A portion of Scripture is recited daily by each scholar, and those who remain in school four or five years are expected to commit to memory the whole of the New Testament in the classical style, and to be able to render it in colloquial and explain its meaning.

Many have also committed to memory the Psalms and other portions of the Bible. After long continued and careful consideration of this question we have come to the conclusion that no other education can be given them which will be as valuable to them in this life, and as good a preparation for the next, as the careful and continued study of the Word of God, and so we are convinced that it is well for much of their time to be given to this.

Besides their scriptural lessons, they read a number of Christian books, learn to write essays and letters, study geography and various books of general information, music, vocal and instrumental, and give a few hours of each week to the study of the Chinese classics. This is necessary in order that they may be fitted to become teachers.

Doubtless at some time in the future there will be schools in China, where her daughters will be able to obtain such an education as will conform to our Western ideas, but we feel that the time is not yet.

At this same Conference, Miss Laura Haygood's face seemed turned more toward the future of girls' schools.

The school once opened, I think that the hours of study should be at first about equally divided between native books and Christian books. By degrees, as we gain the confidence of children and parents, elementary science may be made in a large measure to take the place of Chinese classics.

While thus trying to prepare our girls wisely and well for the duties that will come to them as wives and mothers and friends, we must keep in mind the fact that they are to become the *teachers* of their own people, and to this end we should endeavour, I think, to make them respectable Chinese scholars. But with the study of Chinese classics there must go hand in hand the study of Western science, made more and more thorough, more and more extensive, as the years go on, giving to them broader and broader vision, making their hands stronger and yet more strong to help in uplifting the daughters of China.

Women's Colleges

Conference Findings

By the time the Centenary Conference was held, the North China Union Women's College had been established for two years in Peking, and under the leadership of its principal, Miss Luella Miner, the following resolution was adopted:

Resolved: That we urge the leading mission boards to unite in establishing in central localities a few well-equipped colleges and normal schools, making it possible for young women to acquire in their native land and under Christian influences the best education which is demanded by the times, and that these schools should be opened both to Christian and non-Christian girls.

At the next great Conference, led by Dr. Mott in 1913, where Dr. Mary Stone was our honoured leader, higher education for women was stressed even more:

We must increase our educational work in quantity, so that we can provide the teachers needed in missionary schools and respond to calls for help from non-Christian schools. We must increase it in quality and fit our graduates from colleges and training schools to investigate social and industrial problems, to study religious questions, and in every way to be leaders of Chinese women in the regeneration of China.

Enlargement Demanded

In 1915, ten years after the establishment of the Women's Union College in Peking, Ginling College in Nanking with Mrs. Laurence Thurston as president, opened its doors for its first class, which will graduate in June, 1919. Each of these colleges has now an enrollment of fifty picked young women from all parts of China, representing all of the important missions. When the hundred as alumnae join the little company of twenty-two graduates from the Union College (this does not include the thirty who have graduated from the two years' special courses), their influence on the Protestant movement will be out of all proportion to their numbers. The recent little band of graduates in their work as teachers, evangelists, Young Women's Christian Association secretaries, and leaders in reform (as Miss Chen Yü-ling) have made a large place for themselves, and created a demand for this grade of work which can only be met by great enlargement of collegiate education.

Physical Training School

We would especially call attention to the Physical Training School started by Miss Mayhew, of the Young Women's Christian Association in Shanghai; more strength and grace in the bodies of the young women in our schools, and a truer conception of the sacredness of the bodily temple, will be its gift to China, and we hope that its graduates will carry this blessing to all parts of China.

Kindergartens

When one sees the great potentialities of the kindergarten in China, and the results accomplished by the small beginnings, one marvels. Foochow, Amoy, Soochow and Peking have been the centers for this work, and the graduates of the Union Training School in Peking are carrying its influence to the far South and the distant interior. Woman's largest part in the Protestant movement has been, after all, in moulding the lives of the children, and the hundreds of thousands now in kindergarten and primary school will have no small place in China's future.

Boys' Schools

This work of women in boys' schools began with Miss Lydia Fay, in Shanghai, and many married women have quietly supplemented the school work of their husbands, giving a home atmosphere, improving hygienic conditions, and doing much classroom work. In two colleges of the Methodist Episcopal Mission, single women have filled a large place, Miss Bosworth in Foochow, and Miss Terrell, who commenced her work in Peking the same year (1894), and still continues it. In the American Board Schools and in the Union Arts College and Theological College at Tunghsien, near Peking, Miss Andrews and Miss Evans, also Mrs. Sheffield, have had a moulding influence, and many other schools have received their strongest spiritual impetus from women.

Medical Education and Hospitals

Chinese Women Physicians

In 1877 Dr. Howard (later Mrs. King), began in Tientsin that work for women which in the days of closed homes and hearts did more than any other influence to open China to the love and effort of Christian workers. In the home of the great Li Hung-chang, Dr. Howard's ministrations were welcomed by Lady Li. By 1890 there were twenty-two women physicians in China. To-day there are great hospitals for women and children in many Chinese cities, and no names are more beloved in China than those of Dr. Hü King-eng, Dr. Mary Stone, Dr. Ida Kahn, Dr. Ts'ao and Dr. Li Bi-cu, all Chinese women who were educated in America. But since the days when the first three began medical work in China (1895 and 1896) a new door has opened, and now graduates of the medical schools for women in China are helping to staff the hospitals, and to carry healing into homes. In the American Presbyterian Mission, Dr. Mary Fulton and Dr. Mary Niles established the Hackett Medical College for Women in Canton in 1902. The Union Medical College for women was opened in Peking in 1908 with Dr. Eliza Leonard as principal and Dr. Anna Gloss as treasurer, and a year later Dr. Love and Dr. Polk, of the Southern Methodist Mission, opened a medical school in Soochow. The 1917 statistics gave thirty-six students for the first school, of which Dr. Martha Hackett is now principal, fifty-three for the Union College, and fourteen for the one in Soochow.

Nurses' Training Schools

In each of three cities mentioned above there are also nurses' training schools. The Union School, started in Peking in 1905, twelve years later had thirty-seven pupils, and that in the Methodist Episcopal Mission in Soochow had eighteen. An important part of Dr. Mary Stone's work has also been the training of nurses, and many have been trained in other parts of China. No more important work has been done in China, and it is hard to realize that even the foreign trained nurse was comparatively unknown

in hospitals in China until the present century. Since 1909 when the Nurses' Association was formed with only fourteen members, the numbers have mounted to one hundred and fifty, ten of whom are Chinese. With several well-staffed training schools in important centers, this Christ-like form of service is advancing both in quality and in quantity. The Association conducts uniform examinations for graduates of the training schools.

Literary Work

Woman's part in literary work has been surprisingly small when one considers how many women missionaries are rarely gifted in the use of the spoken language. In these last decades her faithfulness to routine work, the appeal to her sensitive heart of the open door into homes where she is needed, and the greater difficulty in finding Chinese associates for women's work than for men's, may account for this lack. Miss Laura White has done China's womankind a fine service in her monthly magazine, the *Nü To Pao*, as well as in her translation work. Mrs. MacGillivray, Mrs. Ada Haven Mateer, and others are well known as translators, and Mrs. Fitch crowned a useful life with literary work in connection with *Woman's Work in the Far East.*

Young Women's Christian Association

The present scope and future promise of Young Women's Christian Association work in China make it difficult to realize that it was as late as the Centenary Conference in 1907 that this resolution was passed:

> That the Young Women's Christian Association be asked to undertake a work in behalf of women students in government and other non-Christian schools.

The growth of less than a decade has placed the Young Women's Christian Association in China among the great forces working for the regeneration of this land, and the names of Miss Coppock and Miss Paxson, and other secretaries, are known and loved wherever the influence of women's student conferences has extended. While the

work as at present organized is of recent growth, the beginnings date back to 1890, when in the girls' school in the Southern Presbyterian Mission in Hangchow, and in the American Board Mission in Tunghsien, near Peking, societies were organized, the forerunners of many others, which prepared women and girls for leadership when the Association was formally organized in China. The first step toward this was taken in 1899, under the leadership of the National Committee of the Young Women's Christian Association and Mrs. D. Willard Lyon, who was the secretary of the first National Women's Committee, and who still continues her successful labours on that committee. The World's Committee appointed Miss Berninger, who began work among the women in the factories in Shanghai in 1904. Miss Paddock, appointed in 1905, and Miss Coppock in 1906, have been followed by a company of over forty* secretaries.

Relation between the Women Workers and the General Boards

Mention has already been made of certain women's organizations working more or less independently, and it may be helpful to study three or four typical forms of organization.

Methodist Episcopal Church

Of those described, the Women's Foreign Missionary Society of the Methodist Episcopal Church works the most independently; still the Bishop or General Superintendent is the supreme authority for both the men and the women. He makes the appointments for both alike, but the funds raised by the women's society are administered by the society. We quote three sections from an article in their constitution:

> This Society shall work in harmony with and under the supervision of the authorities of the Board of Foreign Missions of the Methodist Episcopal Church. The appointment, recall, and remuneration of missionaries and the designation of their fields of labor shall be subject to the approval of the Board of Managers . . . and annual appropriations to mission fields shall be submitted for

* See Chapter XXXV.

revision and approval to the General Missionary Committee. . . . All missionaries sent out by this Society shall labor under the direction of the particular Conference or Mission of the Church in which they may be severally employed. They shall be annually appointed by the President of the Conference or Mission, and shall be subject to the same rules of removal that govern other missionaries.

All the work of the Woman's Society in foreign lands shall be under the direction of the Conferences or Missions, and their committees, in exactly the same manner as the work of the Missionary Society of the Methodist Episcopal Church.

An Anglican Mission

In the Anglican Mission in Peking the relation is described as follows:

At present women are not represented at the yearly synod of the diocese in Peking, though they are allowed to be present at the sittings. The Cathedral Council is a body which meets from time to time, and in this women, both foreign and Chinese, whether married and unmarried, being over twenty-one years of age, and communicants of our church, have the right of speaking and voting. At the last sitting of this body one foreign and one Chinese woman were elected to be members of it, that is, to be what one may call officers of the body, for the first time in its history. We also have medical, educational, finance and evangelistic boards, and on each except the first there are foreign women members. On the evangelistic there is one Chinese woman. Men's and women's votes have equal power.

American and Presbyterian Boards

In the American Board and in the American Presbyterian Missions the women's boards are auxiliary organizations for education along missionary lines and finding candidates and raising funds, though in the former the women exercise more independent oversight. In the latter there is one Board of Foreign Missions composed of men, directly under the authority of the General Assembly. There are also six women's boards so located as to cover the territory of the United States between them. These are united very closely with the general board, so that the securing of missionaries and their location, together with the details of their going to the field, are done in conjunction. Beginning with this year, the six women's boards elect one representative on the Executive Council in New York, which discusses all matters, and brings recommendations to the general board. On the field, all individuals, whether married or single, have equal

duties and privileges in station and mission affairs. Usually the time of a married woman is given in greater part to home duties than is that of a single woman, but not infrequently married women are responsible for important work. The only distinction is that three years of language study are required of single woman, and two of married women. Power of vote is based wholly on language attainments.

London Missionary Society

Of a similar type, but perhaps even more ideal in the absolute unity of the organization is the London Missionary Society, which makes no difference in the status of its men and women missionaries. The home board consists of both men and women. The work, whether done by men or women, is treated as one whole. In all the rules and regulations of the society the terms used are "missionary," "members of the mission," which are of common gender. On the field the same principle holds. Responsibility for the work as a whole rests upon men and women alike, irrespective of sex. With regard to married ladies, the following is a copy of the regulation:

> Missionaries' wives who have satisfactorily passed the prescribed examinations in the language, and who have responsible charge in mission work under the control of the district committee, shall be eligible for appointment as members of the district committee with the full privilege of members.

All the work done by married ladies is absolutely voluntary and no separate salary is given for such work. The temper and tone of the mission is such that the very large majority of married ladies render valuable service in the work, and attend committee meetings and speak as they wish to on any subject under discussion, but full membership on such committees, with voting power, can only be obtained in fulfilment of the above regulation.

Women Fully Recognized

We believe that in the evolution of the work other boards will approximate to this form of organization. We quote from a letter of personal advice sent to the members of the London Missionary Society:

All the positive interests of the mission demand that every missionary should make the best contribution in his power to the planning of the work as a whole. It may be well to add a special caution here that women are more likely to neglect this duty than men, and that they should recognize that without their help a satisfactory policy can scarcely be evolved.

We would add that the London Missionary Society and the American Board extend to Chinese women the same privileges of voting and sitting on committees that are enjoyed by men. The trend is certainly toward closer unity and truer democracy, wherein women can claim a place, not on the plea that she is a woman with a woman's "right," but on the nobler basis of having the ability and the spirit to fill a needed place in service.

Women in the National Conferences

Not only in the mission boards do we note this trend. A study of the four great conferences held in Shanghai shows the same. In the Conferences of 1877 and 1890, women simply prepared papers related to their own work. Even as late as 1907 no women served on the general committees, and on the afternoon when the leaders of the two committees on Woman's Work, still treated more or less as water-tight compartments, presented their papers, most of the men delegates very sensibly absented themselves to attend to more important business. In 1913 under the leadership of Dr. Mary Stone, "Woman's Work" made perhaps its last appearance in public, and has not been deemed fit to survive in the Continuation Committee sub-committees. It is a gain to the general work as well as to the special work of women, if there is any special work, that women in small numbers serve on most of these committees and that all questions are studied with statesmanlike breadth and vision. We note progress in another line also. The early conferences were not attended by Chinese women. Even in 1907, when 94 of the 367 elected delegates were women, there were no Chinese among them. In 1913, three Chinese women were members of the Conference, and on the Continuation Committee they almost equalled the number of foreign women.

Increasing Influence of Women

In 1842 there were only six communicants in China, and it is not certain that any of them were women. It was not until the last two or three decades of the nineteenth century that educated women and girls in the churches began to exert that influence which is so potent to-day, and which will place names of Chinese women far above those of their Western sisters in China in the report of the place of women in the Protestant movement of the twentieth century.

Statistics

	Missionaries				*Female students Women and girl pupils in all schools*
Date	*Men*	*Wives*	*Single women*	*Bible women*	
1853	78	40	..	..	..
1876	238	172	63	90	1307
1890	589	391	316	180	
1907	1604	1148	1081	894	9929
1917	2263	1819	1818	2579	57256

CHAPTER XLII

SOCIAL EFFORT IN YANGTZEPOO, SHANGHAI

D. H. Kulp II

The Community

The community mentioned in this article is the eastern section of Shanghai, bounded by the Whangpoo river, Wayside north to the settlement boundary line, and east along the boundary line to the river. This territory forms a triangle about three miles on the long sides and includes important large industries, such as, engineering works and foundries, lumber yards and sawmills, silk filatures, and cotton mills. Typical small Chinese shops are not included in this discussion. Cotton manufacture is the principal industry of the district. Mills extend two miles and a half along Yangtzepoo Road and the river bank, and are now gradually pushing back into the district north of Yangtzepoo Road. There are thirty thousand operatives in the manufacture of cotton alone in this district, seventy-five per cent of whom are women and girls. The entire industrial population, not including the outside community, would mount up to nearly forty thousand employees.*

Efforts for Betterment

The exploitation of the growing army of industrials in this district has yielded from twenty-five to fifty per cent on dividends, in addition to large bonuses paid to employees. What are the industries doing for the workers? In general it can be said that very little is done for the employees without reference to the demands of efficiency in production. Interest in the worker as a rule goes as far as what is necessary in order to secure high profits. In other words, welfare features for the sake of the human factor in production alone, have not yet secured a foothold. Be it a part of program of efficiency

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*See China Mission Year Book, 1916, pp. 474-8.

or disinterested effort for betterment, whatever is done that results in benefits for the employees will be noted, first as effort put forth by the concerns themselves, and second, by the Yangtzepoo Social Center, the only agency in the district avowedly committed to social and industrial betterment.

Wages and Hours of Labour

Wages have remained practically stable during the last five years, although the market for cotton products has sustained the mills in a flourishing condition, and building and extension have proceeded, in spite of high cost of materials during war time. In general the hours of labour have remained the same, from six in the morning until six at night, with the same run for the night shift. The custom has been to close once in about every ten days to clean the machinery. One mill has shortened this period to every seven days, closing from six in the morning to six at night. On the basis of alternating day and night shifts, leisure has been increased twenty-five per cent over what it was. The pay for those who stop work does not continue; the day is simply lost. How the workers use these rest days, no effort has been made to learn. Another mill has established a noon rest for lunch. The machines stop from 11 : 30 to 12, and the workers go out from the work room for lunch.

Child Labour

With regard to child labour, too, conditions continue as before. One company, however, has come to see its inefficiency and is gradually reducing its number of boys and girls by not employing new ones to replace those who drop out.

Employer's Liability

Practically every firm in the district holds itself liable to provide medical help for its employees. Most of them contribute annually to certain hospitals in Shanghai for the privilege of sending there the more serious cases of illness or accidents that occur during working hours. One company has a well-equipped dispensary and provides a daily clinic by a trained doctor. Other companies have first-aid boxes or liniments, with no special instruction in their use. A serious effort was made during the past year to get the firms to coöperate in opening a dispensary in the Social

Center, but so far has not succeeded. Certain firms are desirous of having medical examination of employees at times of indisposition, and sanitary supervision of the premises. The managers view all such efforts as merely efficient management and a just cost on the business. One firm has a system of fines for smoking or breaking mill rules. This money forms a fund from which grants are made to help families defray the funeral expenses of employees who die in service. So far as it has been possible to ascertain the facts, no system of compulsory insurance has been established, nor is any special instruction through propaganda carried on to teach the employees "safety first."

Conveniences

In the cotton mills, several improvements have been made for the convenience of the operatives. One firm has erected a small special building for a crèche and employs an old woman to care for it. The mothers are no longer allowed to take their babies into the mill room, but must keep them in the crèche. Before this innovation was made, it was not uncommon to see babies of all sizes in bobbin baskets beside the mothers' looms, and dust and noise are plentiful. This same mill has also erected a large special dining hall. Operatives are granted a half hour for lunch and all weavers are required to leave their looms and eat in the hall so as not to stain the cloth. Hot water to drink and to heat rice and vegetables, is supplied gratis. One factory provides umbrellas to those who live at a distance when it rains suddenly just at quitting time.

Many of the companies have done most for their office employees. The quarters provided are as a rule well lighted and ventilated and sanitary. Bath and toilet arrangements, quite adequate, are furnished the employees who live on the premises. The system of furnishing dormitory accommodation for apprentices and shroffs is characteristic of this country and constitutes a distinct social problem. Most of the apprentices are boys, but many are married young men and must live apart from their wives and families. Those higher up in the service are furnished residences in addition to salary and thus are enabled to live with their families.

Most of the dormitories are of foreign or semi-foreign construction and offer quite comfortable lodgings. Overcrowding is no more of an evil than it is in many mission schools.

Educational Efforts

Most of the firms are carrying on some kind of educational work. In one case, the bobbin boys are required to come to the mill an hour earlier than others and must spend at least one hour studying Chinese character and writing. The firm provides the teacher. The experiment has already secured more intelligent work and coöperation from the boys and is considered eminently worth while.

Some firms also establish day schools on the premises or in the neighbourhood for the benefit of the children of the employees, both operatives and office staff.

A third type of educational effort is the continuation schools. Shroffs and apprentices are required to study two hours a day, sometimes at night and sometimes during the slack period of the day, courses in English and arithmetic, with emphasis on the vocational aspects. Two firms have turned this work over to the Social Center, to get better results from application of modern methods and use of better content. One firm conducts a special textile school, offering to twenty students under the instruction of capable employees, courses in higher mathematics, English machine practice and textile manufacture.

Recreational

Only one firm in the whole district has been offering organized and supervised recreation for the employees. This company provides physical work under a trained instructor which is required of every apprentice three nights a week. Students who come from other parts of city from the branch offices are supplied with carfare. In addition facilities for games such as volley ball and football are provided. Tennis is enjoyed in some firms. One mill manager tried to keep his shroffs from the temptations of the city environment by opening a local young men's club, providing reading room, games, and so on; but the experiment failed.

The Yangtzepoo Social Center

The Yangtzepoo Social Center is conducted in connection with, and as the laboratory of, the Department of Sociology of Shanghai College. The head of the department is director of the Center. There is a committee on development made up of one foreign and three Chinese cotton mill managers and one lawyer. Chinese and foreign men and women of note have been secured as patrons. The work of the Center is organized into departments under the direction of leaders responsible in most cases to committees in charge of the departments. At present there are five departments: Education, Play, Religious Work, Esthetics, and Research. All these have been functioning during the past year. "A community attempt toward self-realization," the work of the Center aims to organize the people to work for their own betterment, not to do it for them. The quarters occupied are in the exact center of the industrial district.

Education

The Educational Department is at present conducting two continuation schools for firms in the district, providing physical education in one of them. Elementary day schools are conducted for boys and girls. The boys' school is partly supported by the contributions from students at the college; the girls' school is supported by the Shanghai Chinese Women's Social Service League. The latter school gives a half of each day to instruction in vocational courses, as sewing, knitting, embroidery, and domestic science. An experiment in teaching citizenship is being made in the boys' school. A reading room with daily newspapers and magazines, and a library are maintained for students and for public use. A baby welfare exhibit was held during the summer for three days, and was attended by four thousand people. Boys and girls from the day schools were trained to explain the charts and exhibits. During the year, several lectures were offered but they were not well attended.

Play

The play department runs the Yangtzepoo Playground located next to the Center. Apparatus and electric lights make possible day and night play. Instruction and training has been provided not only for street

children and the students of the schools, but also for those workers in the shops who can come only at night. The Young Women's Christian Association, during the past year, sent students to the playground to train the girls and thus secure practice work. A play director served during the vacation days with splendid results. This department is also stimulating the development of games among the shroffs of certain companies.

Religious Work

The Religious Work Department conducts regularly Sunday school and church services. Experiments in socializing both of these have borne fruit. Students from the college are used for all of this work. Evangelistic parties are organized for street preaching. During the summer vacation a daily vacation Bible school was run for six weeks, with a staff of paid and volunteer workers, securing a total enrollment of two hundred boys and girls. This school was first opened in 1917, and is the first of its kind in China. Hangchow and Canton have opened similar schools this summer. Habit talks, Bible stories, music drill, hand work, and organized play, keep the children busy and offer religious and practical training equal to more than half a year of Sunday school work. It is a wise use of idle students, idle children, in otherwise idle buildings.

Esthetics

The Department of Esthetics has furnished the community with dramatics and musicals, using students of talent from Shanghai College. With the aid of moving pictures, the work of this department has been linked up closely with both education and recreation. The performances have been free and popular. Students have been used to distribute tickets of admission.

Research

The Department of Research, by using students enrolled in a course in social investigation in Shanghai College, is now conducting the third survey of the district east of Lay Road. The investigation covers points of population, family life, literacy, religion, residence, occupation, wages, hours of labour, health, housing, sanitation. The results are being checked up by more experienced and expert investigators.

This department has also conducted general investigations into industrial conditions, wages, hours of labour, welfare effort in the mills, and the causes of the strike in the district during the past year.*

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*Details with regard to the work of the Center, or the names of companies carrying on the types of effort mentioned, will be sent upon request, provided permission can be secured from the companies.

CHAPTER XLIII

RECENT DEVELOPMENTS IN CHINESE EDUCATION

P. W. Kuo

Progress in Spite of Difficulties

The development of modern education in China during recent years has been greatly affected by the chaos and disorder resulting from internal strife and dissension, and by the increasing difficulty of securing adequate revenues upon which the schools have hitherto depended for support. In the provinces where military operations took place, education has suffered the most. School houses were taken by force of arms; books and apparatus were destroyed, and funds allotted to education were either entirely appropriated for military purposes or greatly curtailed. The provinces most favourably situated found themselves barely able to maintain existing conditions, with little hope of taking any forward steps for the advancement of education. At the same time, the conviction has grown in the minds of the thinking people of China that militarism in China, as in Europe, must sooner or later be overcome by democracy, but the true ideals of democracy cannot be realized without an efficient educational system. Inspired by some such belief as this, they have not allowed the troubles of the hour to deter them from doing whatever they could, under the circumstances, to make education better and more effective in the life of the nation. In this chapter we shall review in brief some of the developments that are worthy of note.

Some Educational Statistics

The fourth statistical report of education issued by the Ministry of Education, covering the period from August, 1915, to July, 1916, shows that there has been a steady increase in the number of schools in China. The figures for the last four years are as follows:

	Schools	*Students*
1912–1913	87,272	2,933,387
1913–1914	108,448	3,643,206
1914–1915	122,286	4,075,338
1915–1916	129,739	4,294,251

The schools were conducted by an administrative force numbering 130,799, and the students taught by a teaching force numbering 198,976. The total cost for the maintenance of these schools amounted to $37,406,212.

Educational Administration

In educational administration a step in advance has been taken in the act of restoring the office of Commissioner of Education (教育廳) in the provinces, and the educational exhorting bureaus (勸學所) in the districts, both of which were abolished when Yuan Shih-kai attempted to effect a centralization of power in government. The restoration of these agencies was hailed with delight by the educational world, for it was thought that matters educational, both provincial and local, could now be specially taken care of by these agencies. It is unfortunate, however, that owing to the fact that in most of the provinces military men who do not appreciate the importance of education are in power, and that the provincial and district bureaus of education have been slow in handing over all the legitimate powers to them, they have not yet been able to do as much as was expected of them.

Training Institutes

An attempt is being made by some of the provinces to increase the efficiency of educational administration through the improvement in service of those directly engaged in the supervision of education. During the spring term of the present year, a training institute was held in the National Higher Normal College in Nanking, for inspectors of education and heads of the district exhorting bureaus of the Kiangsu province. The attendance was compulsory. Some of the best educational experts available were brought before the institute and the influence exerted was far-reaching. According to reports recently received, several other provinces are

contemplating conducting similar institutes for the same purpose.

Educational Conferences

One of the most hopeful signs in education has been the holding of various conferences, both administrative and advisory in character. During the period covered by the great European War, there have been held in China under the auspices of the Ministry of Education a number of such conferences, including the following national conferences: Principals of Normal Schools, 1914; Educational Administrators, 1916; Principals of Industrial Schools, 1917; Presidents of the Higher Normal Colleges, 1918; and Presidents of Professional Colleges, 1918. The National Association of Provincial Educational Associations has also been holding annual conferences since 1915. In addition to these national conferences, there have been held in the provinces and districts numerous educational conferences of a local character. The discussions and decisions of the conferences form a mine of information regarding present-day educational problems in China. They have done much toward the unification of ideas and the standardization of methods. They have also been helpful in creating an esprit de corps among those engaged in education.

Universal Education

Universal education represents one of the educational problems in China which is just as far from its satisfactory solution as it was a decade ago. Interesting experiments, however, are being made, the results of which, to say the least, are encouraging. According to a report received, sixty-five per cent of the children of school age in the capital city of Kirin are now provided with facilities of modern education. In a village near Chenhai, Chekiang, through the efforts of its leading gentry, all the children of the village are provided with a free education. The province of Shansi has just adopted a program for universal education. Although fraught with difficulties, the problem of universal education has, of late, mainly through the influence of the great European War, once more presented itself before the attention of the Chinese educators. It is conceived that universal education, which alone insures the moral and

mental strength of all the people, is the chief source of a nation's strength. They concur in the belief, declared by the National Educational Association of America, that the three-quarters of a century of free public instruction was the main factor in preparing the American people for that quick and right understanding of the real meaning of this world conflict, and in making possible that hearty concord of thought and action which placed the material and human resources of the American Republic on the side of righteousness, humanity, and civilization; and that the people of Russia failed to respond in the hour of her greatest need, because Russia, under the Romanoffs, was denied a pervasive and universal system of elementary education.

Vocational Education

The movement for vocational education, started only a little over a year ago, has attracted nation-wide attention, mainly through the influence of the National Association of Vocational Education. Of the factors that have been operating behind this movement, the desire to increase the economic efficiency of the people and that of the nation has been most potent. The example of what other nations are doing for the promotion of vocational education, has also exerted a strong influence. Vocational education in China is now expressing itself in the following ways: 1. To train teachers for vocational education in higher normal colleges. 2. To offer vocational courses in middle schools, usually beginning with the third year. 3. To introduce industrial courses in normal schools, beginning with the third or fourth year. 4. To organize courses for the training of industrial teachers in industrial schools of the secondary grade, and to admit graduates of industrial schools into normal schools for courses in the theory and practice of education. 5. To organize vocational courses in higher primary schools and to offer continuation courses of a vocational nature in the primary schools for their graduates. 6. To organize apprentice courses or continuation courses of a vocational character in the governmental farms and shops. 7. To reform the existing industrial schools. 9. To establish vocational schools for girls and to introduce vocational courses in girls' schools.

Physical Education

The importance of physical vigour and vitality to the welfare of the individual and that of the nation is being more and more recognized by the thinking people in China. The movement for public playgrounds is rapidly gaining ground. In the province of Kiangsu where the movement first started, no less then twenty-seven playgrounds have been organized. A playground association has been formed to insure united action. The number of provincial athletic meets is increasing and better records are being made by those who contest in the games. The National Association of Provincial Educational Associations, at its last annual conference, passed a resolution to organize a national athletic meet to be held sometime before the holding of the Far Eastern Olympic. The province of Kiangsu has just introduced a system of correspondence meets, and appointed a special inspector of physical education, the first of its kind in China. Three of the higher normal colleges, namely, Nanking, Peking, and Paotingfu, have each organized a department for the training of physical directors, and Shanghai now boasts of having no less than seven schools for the training of teachers of physical education. A number of associations for the study of physical education have been formed, and a good beginning has already been made in the preparation of a literature bearing on physical education. Many schools now have playgrounds, school farms, and gardens, and here and there we even find schools introducing medical examinations, school nurses, and school clinics, but these agencies of health promotion are yet to be multiplied and universalized, in order to be effective in raising the standards of public health and the creation of a vigorous citizenship.

Popular or Social Education

The most popular agencies for education of the general public that are being used are libraries, popular educational libraries, museums, popular educational associations, popular lecture halls, newspaper reading rooms, and circulating libraries. The number of each of these agencies existing in China during 1915–1916, as reported in the

latest statistical report of the Ministry of Education already quoted, are as follows:

Libraries	25
Popular educational libraries.. ..	238
Museums	8
Popular educational associations ..	189
Popular lecture halls	2139
Newspaper reading rooms	803
Circulating libraries	30

In some of the provinces other agencies have been found effective, such as popular educational magazines in easy Wen-li or in vernacular, stereopticon lanterns, moving pictures and recreation clubs.

Training of Teachers

If it is true that the soul of education and the secret of its influence lie in the teachers under whose guidance the nation's children spend the formative years of their life, then the task of training teachers at once becomes fundamental, and its success or failure marks the success or failure of the educational system. The latest statistical report shows that in 1916 there were in China 211 normal schools and ten higher normal colleges. Since then the number of normal schools has been slightly increased. A new higher normal college has been founded in Moukden. The girls' normal school in Peking is being reorganized into a higher normal college. During the national conference of the presidents of higher normal colleges, an association of higher normal colleges was formed, which will meet for conference once a year to exchange experience with one another, and to discuss problems of common interest.

Teachers' Certificates

With the increase of the graduates of normal schools, the problem of eliminating unqualified teachers from service becomes possible as well as necessary. During the year which has just closed, certification of primary school teachers who are not normal graduates has taken place in most of the provinces. Although many of the teachers refused to submit themselves for examination, yet the certification was instrumental in gradually eliminating many unqualified

teachers and in the improvement of those retained in service.

Students Going Abroad—Missions and Educational Commissions

In spite of the financial stress of the country, the practice of sending students abroad has been deliberately kept up. In Honan, a special college has been organized to prepare students to enter American colleges. During the past summer no less than thirty students were sent to America by this province alone. In response to a request, twenty students selected from four of the higher normal colleges were sent to the Hongkong University to study education. The present tendency of the government is to send less students to Japan, and more to America and Europe. That the importance of sending more mature men to study and investigate in foreign countries is being more fully realized, is shown by the action taken by the Ministry of Education to set aside a number of its scholarships for sending teachers abroad to further their studies. Several of the provincial governments also have introduced the same system.

Educational Commissions

During the period under review, commissions for the study of educational methods and practices in different parts of China, in Japan, in the Philippines and in the United States, have been many and profitable. Of special interest has been a party which went to America in the early part of the year to study education, composed of two ex-Ministers of Education, Messrs. Fan Yuan-lien and Yen Hsiu, and other well-known educators of the country. The commission composed of the president of the higher normal colleges and other leading educators, which went to Japan and the Philippines last year, also attracted wide attention. This same group of men, together with representatives of the Ministry of Education, are to sail for America next summer to study the American system of education. The National Association of Provincial Educational Associations, at its last annual conference, passed a resolution recommending to all the provinces to send an educational commission abroad once a year for the next three years. Acting on this suggestion, the Kiangsu Provincial Assembly has just voted $18,000 to

send a commission abroad next summer, consisting of three delegations, one to Japan, one to the Philippines and the third to the United States of America.

Standardization of Scientific Terminology

The standardization of scientific terminology urgently needed in China, is beginning to receive special attention. Through the joint efforts of the Kiangsu Educational Association, the China Medical Missionary Association, the Medical Association, the Commercial Press, and others interested in the matter, certain sections of the medical terminology, including anatomy and chemistry, have been standardized.* In order to unify the translation of proper names, a phonetic table has been prepared by a special committee organized for the purpose. Another committee has been appointed to standardize educational terminology. Recently the committee on medical terminology has been reorganized into a Commission on Scientific Terminology and has received the official recognition of the Ministry of Education. A special subsidy has been granted for this work.

Phonetic Script

The phonetic script (母音字注) invented by the Conference for the Standardization of Pronunciation, held in 1913, has received official recognition.† The script in question has three functions; first, as an instrument to unify the spoken dialect; second, to help the study of Chinese characters; and third, to educate the illiterates. So far the government has been using it as an agency to unify the spoken dialect. During last summer, institutes for the teaching of this script were held in the higher normal colleges of Peking and Nanking. In the fall, an institute was held in the higher normal college in Wuchang. The higher normal college in Nanking is to conduct another institute during the coming spring, for teachers from sixty districts of the province. Those who attend the institutes are expected in turn to conduct institutes in their own schools or districts.

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* See Chapter XXVII.

† See Chapter XX.

It is hoped that before long this phonetic script can be made universal. Private efforts, however, have been made to use it for the education of illiterates. In Peking and its immediate neighbourhood, where the movement first started, no less than 100,000 people have been reached. Text-books and magazines printed in this script are finding an ever widening demand. The future usefulness of this script for the enlightenment of the masses cannot be overestimated.

Boy Scout Movement

The boy scout as as instrument for the upbuilding of the moral and physical character of the young, long recognized in Western countries, is beginning to take root on Chinese soil. A number of the provinces represented at the recent annual conference of the National Association of Provincial Educational Associations reported having organized boy scout troops. In Kiangsu an association of boy scout troops has been formed, which has been promoting the movement with good result. Over sixty schools located in twenty-six different districts have reported having boy scouts, with 2,216 boys enrolled. During last summer, an institute was held in Shanghai for the training of scoutmasters.

The Outlook

This brief view has by no means exhausted the recent developments, but it is sufficient to indicate the tendency in Chinese education. The cessation of hostilities between the North and the South, the promise of peace and the possible retrenchment in the army, have created a new hope that from now on education could be accorded a more important place in the life of the nation. Soon after the assumption of office, President Hsu Shi-chang made known his administrative policy, consisting of eleven items, one of which is to enforce universal education. On November 30, he issued a mandate in which he declared his conviction that in laying the foundation of a nation, education should receive first attention. He deplored the fact that owing to political disturbance in China, education has made no decisive advance. He urged the governors of the provinces to give added attention to education as soon a peace is restored, to hand back all school houses taken fo[s]

military purpose, as well as all educational funds appropriated for other uses in emergency. He also emphasized the necessity of taking advanced steps in education as soon as conditions existing before the war are fully restored. If these utterances of the nation's chief executive were made in all sincerity, we have every reason to hope that education will receive special attention in the coming era of reconstruction.

CHAPTER XLIV

THE MILTON STEWART EVANGELISTIC FUND

J. H. Blackstone

Acknowledgments

In behalf of the Stewart Evangelistic Fund, we desire to acknowledge the hearty coöperation which has been given in the general work of evangelism, and are grateful for the earnest response which has been manifested throughout the circle of the missions with which the Fund has been related in various lines of work in China.

There is a growing conviction among a large number of missionaries that special emphasis should be placed upon the "soul-saving" part of our mission work, and in the various conferences and campaigns with which the Fund has been related, much attention has been given to the real work of Christ in the individual heart.

Those who are vitally interested in the spiritual phase of our missionary work are indeed grateful for the spirit of sacrifice which prompted Mr. Milton Stewart, the founder of this Fund, to make such noble provision in behalf of evangelism.

The rapid expansion of the work of the Fund has exceeded all anticipation, as we now have relations of one kind or another with about fifty denominations or societies, covering nearly all the provinces of China.

Recently the writer returned to America to consult with Mr. Milton Stewart, the Rev. Wm. E. Blackstone, Trustee, and others concerned with the Fund, regarding the policies of the work in China, at which time it was decided to direct the general use of the Fund into four classes of work.

Bible School Work

Nanking Theological Seminary

The first class is Bible school work, which consists of various forms of coöperation with existing Bible schools. Considerable advance has been made in connection with the Union

Theological Seminary of Nanking; where the Fund is assisting particularly in the course for Bible training. A splendid site, nearly adjacent to the present Seminary grounds, has been secured after considerable delay connected with the purchase of the property and has only lately come into our possession. This land will be enclosed immediately and work on the buildings begun, with the expectation that they will be ready for occupancy in the autumn of 1919. It is hoped that the first class under this new arrangement will enter for the first term of 1909. We trust that the circle of missions now affiliated with the Seminary may be increased and that they will also heartily coöperate in securing a large number of the proper kind of applicants, who may be received into the Seminary more speedily to fill the present demand for pastors.

Training of Laymen

One feature of the new arrangement is to provide special courses for the Church laity, whereby they may receive instruction in Bible study and methods of church work, in order to strengthen the working force in the local church. It is regrettable to think of the latent forces in our churches now unutilized, through which so much could be accomplished if there were a sufficient number of Spirit-filled, trained leaders to direct their activities in church work. Even though in some places new members could be added, very few churches have a sufficient number of leaders to indoctrinate, assimilate and stabilize the newcomers. This type of church leaders among the laity to-day is very small in number, and the short courses mentioned are planned to train selected church members to become the leaders in their own local environment.

Training of School Teachers

Also there will be included in these short courses, provision for the training of day school teachers in Bible study and religious subjects. The fact that a certain proportion of our day school teachers in mission circles are either non-Christians or indifferent to spiritual work in day schools, should claim the immediate attention of those responsible for this work, since the day school is everywhere recognized as a potential evangelistic agency. We should see that

everything possible is done to secure spiritual results in the lives of the day school students, yet how difficult a matter this becomes if no assistance is secured from the teachers. In order to hasten the time when every day school teacher shall be a working Christian, short courses will be arranged which will make Christian training available for them.

Center in Nanking

Whereas the Fund has had relations to Bible schools in other parts of China, the principal assistance will be given to the Central China Bible School, as it is entirely interdenominational, centrally located, and available to all who wish to coöperate with it.

Interdenominational Bible Class

For Church Members

The second line of work is called the Interdenominational Bible Class. This is intended to assist and inspire regular church members to obtain a more thorough knowledge of the Scriptures. The lack of familiarity of God's Word among the church members greatly cripples the church as a working force in the community. As many members have neither the Word of God to give out to others, nor the fullness of experience to show forth as a witness, and as the average congregation greatly lacks power as an instrument in God's service, it seems that the great necessity at present is intensive cultivation of church members, rather than extensive work among outsiders.

Autumn Institute, 1918

For Central China these Bible classes will be held in the buildings of the Central Church in Nanking, where ample provision for the entertainment of delegates and carrying on class work is available. One such institute is being carried on as this is written, the delegates to which have come from places all along the river from Hankow to Chinkiang, and from other districts from Shantung to South Anhwei. Full coöperation has been given by competent leaders, both Chinese and foreign, who are giving courses which will greatly assist the delegates to a firmer basis of service for the Master.

Institute Courses

In each of these institutes the work will be conducted on a school plan, with a definite curriculum, including examinations. Their length will generally be from one to two months. The courses in the curriculum will have a two-fold object; first, to give the students some definite portion of Scripture; and second, through the course to illustrate a method of Bible study, so as to inspire the delegates to utilize these methods or similar ones in continuing their studies of Scripture.

Extension

Four of these institutes will be held this winter, and as these will be continued from year to year, several thousands will be able to attend in due course. The choice of delegates will be distributed as equally as possible over all the territory served by these institutes. It is expected upon their return to their local centers that they will be used in teaching classes of their fellow members. By this method we trust that there will be spread abroad a new zeal for Bible study and for ultilizing the Bible in church work.

Workers' Institutes

The Need

The third class of work is the Workers' Institute. Two years of experience have revealed the great possibilities contained in the work. These institutes are intended primarily for official church workers, including pastors, preachers, Bible women, teachers, evangelists, secretaries, and others, all of whom are the regular employed workers of the Church. One needs but to think of the lonely position of the greater percentage of our working staff, sometimes completely isolated in an outstation, to realize the need of spiritual refreshing as often as possible. Also the great lack of Christian literature and helps to Bible study make it difficult for the average workers to obtain the personal development necessary to lead their flocks.

The Theme

These institutes are intended to provide the opportunity for workers to secure such spiritual reinforcement. The principal theme in these institutes for the past two years has been "Personal Evangelism," which was most ably conducted by specialists

from the United States. It has been suggested for the coming summer season that the general theme of the program be "Specialized Bible Study," to add impetus to the movement to make every church member a Bible reader. It is expected that an expert Bible teacher will come from abroad to-coöperate in this plan.

Preaching Bands

Evangelistic Campaigns

The fourth line of work comes under the title of Preaching Bands. During the past two years, very wide opportunity has been offered for several leaders to hold evangelistic campaigns in some forty cities. The most cordial coöperation has been shown by all who were related to this work, and here again excellent leadership was given by several workers from the home base. The chief object in this work is to make available to any local city or center, the service of leaders who may assist in some special feature of local campaigns. Many able leaders in China have given much time to work of this sort during the past year, and the results of the campaigns in many cities have been gratifying.

Itinerant Evangelism

Another phase is that in which several bands of Chinese colporteur-preachers, under the constant direction of a foreigner, are engaged in itinerant evangelism, working throughout various regions especially in new fields, and also in connection with many denominations, in their outlying districts. More than a hundred cities and two thousand villages have been visited, in which preaching and house-to-house visitation, with dissemination of literature, have been carried on.

Special Campaigns

Special mention should be made of the series of campaigns conducted by several home workers throughout the larger cities of China. Many definite and concrete results have been wrought out in the lives of individuals through this work, and the writer himself is grateful for having received a renewed awakening along the lines of personal evangelism through these campaigns. Personal work is again assuming vital importance as a fundamental agency in missionary work.

Other Lines of Activity

Government Student Work

One of the great calls that has claimed the attention of the missionary force in late years is the need of Christian work among government students. The students from these schools go to important positions of influence in all parts of China and it will be of very great advantage if these men are brought under Christian influence, for the sake of the Church throughout China. The Fund has assisted in carrying on Christian work for government students in five large cities. Very marked success has attended these efforts and although the general environment of government schools is indifferent to Christianity and many difficulties stand in the way, still a surprising advance has been made. Bible study classes have been formed for the students with good attendance, and through special evangelistic services, quite a few have been led to decide definitely for Christ.

Coöperation

As there are several groups of summer institutes being held throughout China, under the leadership of various organizations, a plan of coöperation is being devised whereby there may be united action in securing special speakers and leaders from the West, who may be used in common by the different groups of conferences. It has been proposed that a group of persons, consisting of one from each of the four or five circles which are holding summer institutes, should join together in inviting the person who is desired from the home base.

Phonetic System

Those who have been deeply burdened with the problem of China's illiteracy should find great satisfaction in the solution which has been brought about by the Government through the new Phonetic System which has already been demonstrated to be a great success during the few months since its inauguration. It is gratifying that the Government System is so simple that even wholly illiterate people can be taught this method in a short space of time.

n this great problem of teaching China's 300,000,000 illiterates to read by the Phonetic System, the Government

needs the Church and the Church needs the Government, and this should open the way for closer coöperation in the great task of the uplift of this people. As a short method of reading Chinese is indispensable in solving the great problem of making the Bible available to the people of this land, the Fund will coöperate as far as possible in spreading the new Phonetic System. This will be done primarily by teaching this new system to all the delegates who attend the institutes and conferences held by the Fund. A beginning was made in the Honan Conference in October where, after two and a half hours of class work at most, all passed the examination. It is also being taught in the winter institutes. We trust that every one will coöperate to the fullest extent to spread this new method of writing, which may become the forerunner of a mass movement. If portions of the Word of God and Christian literature can be used as the medium by which the illiterate people learn the new language system, it will inculcate Christian teaching in their hearts in a fundamental way, and as "My word shall not return unto Me void," this may become the instrument of a great Gospel expansion.

Literature

The importance of good evangelistic literature for use in special evangelistic campaigns cannot be overestimated. The attention of many writers has been called to this need, so that large varieties of good evangelistic tracts are becoming available. The Fund has assisted considerably in connection with this type of literature both in its production and use in evangelistic campaigns, and also has been related in many places to the work of the Special Week of Evangelism at the New Year time. The Fund is also planning to issue some transliterations in the new Phonetic System.

Distribution Fund

As the Distribution Fund has already been absorbed into the Stewart Evangelistic Fund, the former name will be discontinued. Those desiring the Illustrated Portions, Posters, etc., previously issued by the Distribution Fund, will in the future write to "Literature Department, Stewart Evangelistic Fund, 18 Peking Road, Shanghai (Rev. W. E. B.).

Only correspondence regarding the above mentioned literature should be sent to this address.

Interdenominational Evangelistic Committee

In the absence of a body so constituted as to be able to deal in an executive way with evangelistic work of a general scope and interest throughout China, the Stewart Fund is inviting several individuals to serve on such a committee, which will be known as the Interdenominational Evangelistic Committee. The personnel of this committee will be made up of representative workers from different parts of China, several of whom have already consented to serve. The list of names of this committee will be announced later. While this committee is of a sufficiently representative nature to justify its handling evangelistic matters of an interdenominational character throughout China, for the present it will be principally concerned with those interests which the Fund is related. It will meet once or twice a year and will have a smaller executive for consultation in the interim between general meetings.

Certificates of Service

Since the general object of the interdenominational program of the Stewart Fund is to increase the spiritual efficiency of our working force and church membership, certificates of service will be given to the delegates upon the completion of courses in the various conferences and institutes. These certificates will be of different grades and will help to standardize church workers and possibly add some impetus to their work in the institutes.

Coöperation Requested

The Stewart Evangelistic Fund earnestly requests the further coöperation of the missionaries in this interdenominational program. It is especially desired that great care will be given to the selection of delegates who may attend the various institutes and that full and hearty sympathy will be manifested in a deeper emphasis upon the spiritual work of our Church in China.

PART IX

OBITUARIES

Anderson, Mrs. David L. (Mary Garland). MES. Born July 6, 1843 in Virginia, U. S. A. Arrived in China November 29, 1882. Died August 10, 1917 at Shanghai, of old age and grief. Laboured at Nanziang and Soochow (Kiangsu) in educational work.

Anderson, John Todd, M.D. SBC. Born April 20, 1887 at Woodruff, S.C., U. S. A. Arrived in China September 12, 1916. Died November 5, 1918 by accidental drowning while crossing the Yangtze at Chinkiang. Stationed at Yangchow (Kiangsu) in charge of medical work.

Argento, Alphonso. CIM. Born in Porto Empedocle, Italy, in 1874. Arrived in China November 19, 1896. Died March 7, 1917 at Trondhjem Norway, from effects of injuries received during Boxer troubles, 1900. Laboured in Hwangchow (Honan) in evangelistic work.

Baxter, Alexander Kidd, M.B., Ch.B., (Edin). UMC. Born in 1868, at Leith, Scotland. Arrived in China October 3, 1903. Died March 14, 1918, at Weihaiwei, of typhus. Laboured in Yungpingfu and Laoling (Shantung), in medical work. Sketch in *Missionary Echo*, May, 1918, and *North China Herald*, March 30, 1918, page 754.

Benham-Brown, Rev. Henry John. SPG. Born in 1867 in England. Arrived in China in 1887. Died June 4, 1917 at Peking of kidney trouble. Laboured in Shantung, Tientsin and Peking, in evangelistic and educational work.

Blalock, Mrs. T. L. (Emma Humphries). ABGM (formerly SBC). Born at Boxboro, Parson County, North Carolina, U. S. A. August 3, 1866. Arrived in China 1894. Died February 18, 1918, at Tsinan of pneumonia. Laboured in Pochow (Anhwei) and Taianfu (Shantung), in evangelistic work. Sketches in *Chinese Recorder*, April 1918, pages 252–3, *North China Herald*, March 2, 1918, page 493.

Bondfield, Mrs. G. H. (Margaret Susan). BFBS (formerly LMS). Born in 1854, at Chard, Somerset, England. Arrived in China in November, 1885. Died March 24, 1918, at Shanghai of heart failure. Laboured in Amoy, Hongkong and Shanghai, in many forms of missionary work. Sketch in *North China Herald*, March, 1918, page 771.

Byrde, Venerable Archdeacon Louis. CMS. Born January 6, 1870 in Bedfordshire, England. Arrived in China 1898. Died December 11, 1917 at Yungchowfu (Hunan) of duodenal ulcer. Laboured in Kwangsi and Hunan, in evangelistic and Bible training work. Sketches in *Chinese Recorder*, February, 1918, pages 113–17, *North China Herald*, January 5, 1918, page 45.

Cardwell, Rev. John Elwin. CLS (formerly ABS & CIM). Born September 30, 1830, in London, England. Arrived in China March 3, 1868. Died December 13, 1918 at Shanghai. Laboured in Taichow (Chekiang) and as pioneer missionary of China Inland Mission from December 1869 in Kiangsi, with American Bible Society 1892–98, then with Christian Literature Society as accountant and librarian, Honorary Secretary, Chinese Tract Society, over thirty-five years. Sketch in *China Press* December 14, 1918, *North China Herald*, December 21, 1918, page 743.

Castle, Mrs. Harry (Florence Smith Rodd). CMS. Born January 24, 1876 at New Orleans, Louisiana, U. S. A. Arrived in China November 1, 1903. Died January 7, 1918 at Hangchow (Chekiang) of pneumonia. Laboured in Hangchow and Tunglu (Chekiang) in evangelistic work.

Copp, Alfred. BFBS (formerly CIM). Born in England. Arrived in China 1878. Died October 23, 1917. Laboured in Szechwan. Sketch in *Chinese Recorder*, December, 1917, pages 800–1.

Davidson, Mrs. R. J. (Mary Jane Catlin). FFMA. Born in London, England in 1847. Arrived in China November, 1886. Died January 8, 1918 at Chengtu (Szechwan) of pneumonia. Laboured in Szechwan. Engaged actively in educational, evangelistic and medical work. Sketches in *West China Missionary News*, February, 1918, pages 21–6, *Chinese Recorder*, May, 1918, pages 330–1, and *North China Herald*, February 2, 1918, page 245.

Denham, Mrs. G. T. (Maude Brodie). CIM. Born in Bredlo, New South Wales, Australia. Arrived in China October 25, 1911. Died August 19, 1918 at Liangshan (Szechwan) of eclampsia. Laboured in Szechwan in evangelistic and medical work. Sketch in *C.I.M. Monthly Notes*, September, 1918.

De Vol, George Fox, M.D. AFO. Born March 8, 1871 in Bryantown, Maryland, U. S. A. Arrived in China January 9, 1900. Died December 30, 1917 at Luho (Kiangsu), of carbuncle and overwork. Laboured in Luho in medical and evangelistic work. Sketch in *Chinese Recorder*, August, 1918, pages 533–4, and *North China Herald*, January 5, 1918, page 32.

Dodds, Miss Marguerite. WU. Born December 26, 1888 at Lincoln, Nebraska, U. S. A. Arrived in China January, 1916. Died March 29, 1918 at Shanghai of spinal meningitis. Engaged in educational work at Shanghai.

Dryendal, Miss Kirsten. NFEM. Born July 6, 1889 at Gjerpen, Norway. Arrived in China, December 20, 1916. Died August 12, 1917 at Kalgan (Chihli) of typhus fever. Laboured at Singpaoan (Chihli) in evangelistic work.

Fairman, Mrs. H. B. (Marguerite Hazel). PBIM. Born April 7, 1891, at Du Bois, Pennsylvania, U. S. A. Arrived in China April 8, 1913. Died October 13, 1917 at Shihnanfu (Hupeh) of typhoid fever. Laboured at Laifenghsien (Hupeh) in evangelistic work.

Fitch, Mrs. George F. (Mary McLellan). PN. Born April 6, 1848 at North Adams, Massachusetts, U. S. A. Arrived in China 1870. Died October 12, 1918 at Kuling (Kiangsi) of chill and neuralgia in the region of the heart. Laboured in Shanghai, Soochow, and Ningpo in evangelistic, educational and literary work. Sketches in *Woman's Work*, 1918, and *Chinese Recorder*, December 1918, pages 804–5.

Frame, Rev. Murray Scott. ABCFM. Born November 4, 1881 at Hudson, Wisconsin, U. S. A. Arrived in China, 1910. Died June 5, 1918 at Peking, Chihli of typhus fever. Taught in Forman Christian College, Allahabad, India, 1901–4. Laboured in Tungchow and Peking in educational and evangelistic work. Sketches in *Chinese Recorder*, August, 1918, pages 536–7, *Missionary Herald*, August, 1918, pages 363–4.

Gilman, Rev. Frank P. PN. Born in America 1853. Arrived in China October, 1885. Died December 4, 1918 at Hoihow, Hainan. Laboured in Kwangtung and Hainan.

Gilman, Mrs. Frank P. (Mary Andrews Martin-White) PN. Born August 26, 1849 at Perth Amboy, New Jersey, U. S. A. Arrived in China 1880. Died September 28, 1917 at Hackensack, New Jersey. Laboured in Canton, Macao, and Hainan in educational work. Sketch in *Chinese Recorder*, January, 1918, pages 52–3.

Gott, Oswald Wilson, Jr. PE. Born in Maryland, U. S. A. Arrived in China August 27, 1916. Died December, 1918 at Camp Greene, Charlotte, North Carolina, U. S. A., of influenza. Taught in St. John's University, Shanghai.

Graham, Rev. Henry Edwin Collis. CMS. Born 1856, at Cambridge, England. Arrived in China 1911. Killed by brigands April 15, 1918 on the north coast of Fukien. Laboured in Fukien in evangelistic and educational work. Sketch in *Chinese Recorder*, August, 1918, pages 534–6, *North China Herald*, May 4, 1918, pages 266–7.

Greig, Rev. Albert Lister. LMS. Born December 14, 1867 at Govan, Glasgow, Scotland. Arrived in China September 16, 1894. Died January 30, 1918 at Shanghai of smallpox. Laboured in Szechwan, Hupeh, and Hunan in evangelistic work and as China Treasurer of the London Mission, at Shanghai. Sketch in *Chinese Recorder*, May, 1918, pages 329–30, and *North China Herald*, February 2, 1918, page 261.

Hager, Rev. Charles Robert, M.D., D.D. ABCFM. Born in Switzerland. Arrived in China from the United States in 1883. Died July 13, 1917 at Claremont, California, U. S. A. Laboured in Hongkong and Canton in educational and evangelistic work. Baptized Dr. Sun Yat-sen. Sketch in *Chinese Recorder*, December 1917, pages 797–8.

Hampson, William Edward. CIM. Born October 7, 1875 at Bolton, Lancashire, England. Arrived in China October 17, 1899. Died September 20, 1917 at Chengtu (Szechwan) of dysentery. Laboured at Changsha (Honan) and Chengtu (Szechwan) in evangelistic work. Sketch in *China Inland Mission Notes,* September, 1917.

Hoagland, Amos N. YMCA. Born January 26, 1884 at Oxford, New Jersey, U.S.A. Arrived in China December 9, 1911. Died October 17, 1918 in France of influenza while with Chinese Labour Corps. Laboured in Peking as Y.M.C.A. physical director.

Hughes, Mrs. N. S. (Ruth Eveline). SPG. Born January 31, 1878 at Battersea, London, England. Arrived in China 1910. Died February 25, 1917 at Peking of smallpox. Laboured in Chichow and Peking in evangelistic and medical work.

Jackson, Benjamin H. FFMA. Born in England 1870. Arrived in China October 19, 1901. Died October 4, 1918 by drowning when the "Hirano Maru" was torpedoed, while returning after furlough. Laboured in Chungking and Tungliang (Szechwan) in evangelistic, educational and medical work. Sketch in *Chinese Recorder,* January, 1919, pages 44–5.

Jackson, Rev. James, D.D. PE. (formerly WMMS and MEFB). Born in England January 30, 1851. Arrived in China 1876. Died April 22, 1918 at Kiukiang of fever. Laboured at Canton, Wuhu, Kiukiang and Wuchang in evangelistic and educational work, latterly as President of Boone University. Retired 1917. Sketches in *Chinese Recorder* July, 1918, pages 473–4 and *North China Herald* May 4, 1918, page 260.

Karlsson, August Albin. HF (CIM). Born December 18, 1877 in Sweden. Arrived in China November 8, 1906. Died December 20, 1917 at Tatungfu (Shansi) of fever. Laboured at Tatungfu in evangelistic work.

Kennedy, Rev. Alexander. GMC. Born June 22, 1867 at Cape Breton, New York, U.S.A. Arrived in China December 25, 1898. Died September 2, 1918 in Yunnan of tuberculosis. Laboured in Tongsi (Chekiang) in evangelistic work.

King, Mrs. George E. (Christina Shaw). CIM. Born January 1, 1885 at Yass, New South Wales, Australia. Arrived in China October 26, 1912. Died January 27, 1918 at Lanchow (Shensi) of influenza pneumonia following childbirth. Laboured in Lanchow in medical work (nurse). Sketch in *China Inland Mission Monthly Notes,* February, 1918.

Lockhart, Mrs. William (Catherine Parkes). LMS. Born 1824 in England. Arrived in China in 1838. Died January 9, 1918 at Blackheath, England. First English lady in Shanghai. Laboured Macao, Hongkong, Shanghai, Tientsin and Peking in evangelistic and medical work. Sketches in *North China Herald, L.M.S. Chronicle,* March, 1918, pages 25–6, and *Chinese Recorder,* June, 1918, pages 407–8.

Lyall, Mrs. A. (Amelia Sophia A. Norwood). EPM (formerly ABFMS). Born at Berwick, King's County, Nova Scotia. Arrived in China 1877. Died January 29, 1918. Laboured at Swatow in evangelistic and medical work. Sketch in *Chinese Recorder*, June, 1918, pages 408–9.

McBride, Miss Nettie Grace. SBC. Born in Ohio, U.S.A. Arrived in China 1916. Died December, 1918 at Omsk, Siberia, of typhus, while on Red Cross service. Laboured in Hwanghsien, Shantung, as trained nurse. Sketch in *China Press*, January 7, 1919.

Mills, Mrs. D. J. (Emily E. Clare). CIM. Born in England. Arrived in China November 30, 1889. Died October 29, 1917 at Bath, England from an operation for tumour. Laboured in Chowkiakow and Shekichen (Honan), Tsingkiangpu (Kiangsu), Tientsin, Kiukiang and Chefoo in evangelistic and business work. Sketch in *China Inland Mission Notes*, December, 1917.

Morrison, Mrs. Mary E. PN. Born 1823 in America. Arrived in China May, 1860. Died 1917 in New York City, U.S.A. Laboured in Ningpo, Peking, Tengchow. Wrote dictionary of Ningpo dialect. Returned to America in 1876 and engaged in home missionary work.

Moule, Venerable Archdeacon Arthur Evans, B.D. CMS. Born April 10, 1836 in England. Arrived in China in 1861. Died August 26, 1918 at England. Laboured in Chekiang and Shanghai in evangelistic and educational work. Sketches in *The Times* (London), August 28, 1918, and *North China Herald*, September 17, 1918, page 587.

Nordström, Miss Isabella Mathilda. SwAM(CIM). Born March 14, 1880 at Gothenburg, Sweden. Arrived in China December 11, 1916. Died February 2, 1918 at Saratsi (Shansi) of typhus or typhoid fever. Laboured in North Shansi in medical and orphanage work. Sketch in *China Inland Mission Notes*, February, 1918.

Öberg, Otto Erland. SwAM (CIM). Born January 16, 1869 in Sweden. Arrived in China March 15, 1896. Died January 20, 1918 at Saratsi (Shansi) of apoplexy. Laboured in North Shansi in orphanage work. Sketches in *China Inland Mission Notes*, February, 1918, *North China Herald*, February 9, 1918, page 318.

Palmer, Miss Elizabeth Jane (Eva). CMS. Born in 1866 in England. Arrived in China November 30, 1891. Died September 23, 1917 at Lanchi (Chekiang) of typhoid fever. Laboured in Yü-shan (Kiangsi) and Lanchi in evangelistic and medical work. Sketch in *China Inland Mission Notes*, September, 1917.

Pearse, Edward. CIM. Born in 1849 in England. Arrived in China March 14, 1876. Died August 9, 1917 at Portishead, England, of influenza. Laboured in Shensi, Anhwei, Kiangsu and Kiangsi in evangelistic work. Sketch in *China Inland Mission Notes*, August, 1917.

Pearse, Mrs. Edward (Miss Goodman). CIM. Born in 1850 in England. Arrived in China February 9, 1876. Died August 6, 1917 at Portishead, England, of influenza. Laboured in Shensi, Anhwei, Kiangsu and Kiangsi. Sketch in *China Inland Mission Notes*, August, 1917.

Pocock, Miss Maria Amelia. LMS. Born in 1881 in England. Arrived in China in 1915. Died April, 1916 at Hankow of scarlet fever. Laboured at Hankow in medical and evangelistic work.

Pott, Mrs. F. L. Hawks (Soo Ngoo Wong). PE. Born in 1858 in Shanghai. Died in Shanghai May 11, 1918 of Bright's disease. Laboured in Shanghai in evangelistic and educational work. Sketches in *Chinese Recorder*, July 1918, pages 474–5, *St. John's Echo*, 1918, *North China Herald*, May 18, 1918, page 415.

Savin, Lewis, M.D., M.R.C.S., L.R.C.P. UMC. Born Faversham, England 1865. Arrived in China January 29, 1896. Died January 30, 1918 at Chaotung (Yunnan) of typhus fever. Laboured in Yunnan and Kweichow in medical and evangelistic work. Sketches in *Chinese Recorder*, April, 1918, pages 251–2, *West China Missionary News*, April, 1918, page 26–7, and *Minutes of Conference of United Methodist Church*, 1918.

Schild, Mrs. Emil O. (Luise Amalie Fetzner). L (CIM). Born February 24, 1883 in Germany. Arrived in China October 25, 1910. Died August 31, 1918 at Tsingchow (Hunan) of dysentery. Laboured in Hengchow and Tsingchow (Hunan) in evangelistic work. Sketch in *China Inland Mission Notes*, September, 1918.

Schoop, Rev. Johannes. B. Born June 19, 1892 in Germany. Arrived in China 1915. Died September 13, 1917, at Lokong, Kwangtung.

Scollay, Thomas, M.B., Ch.B. BMS. Arrived in China 1912. Died 1918. Laboured in Sianfu (Shensi) in medical work.

Score-Browne, Bernard, M.B., Ch.B. (Ed.), R.A.M.C. CMS. Born 1885. Arrived in China 1909. Killed in action April 15, 1918 in Macedonia. Laboured in Ningpo (1909–15) in medical work, and in Manchuria in plague-prevention. Awarded Order of the Dragon and the Military Cross. Sketch in *Mercy and Truth*, 1918, pages 115–16.

Scougall, Frank W. UFS. Born in Scotland. Arrived in China July, 1911. Killed in action September, 1918 at Salonika. Laboured in Moukden (1911–15) in Young Men's Christian Association work. Sketch in *North Chinese Herald*, November 30, 1918.

Simpson, Mrs. W.-W. (Otilia M. Eckvall). AG (formerly CA). Born May 23,1879 at Kristdala, Sweden. Arrived in China October, 1892. Died September 13, 1917 at Old Orchard, Maine, U.S.A. of cancer. Laboured in Tachow (Kansu) in evangelistic and educational work. Sketch in *Christian Evangel* (Springfield, Mo., U.S.A.).

Signor, Miss A. L. Independent. Arrived in China before 1907. Died in 1918 at Shanghai. Laboured at Shanghai in evangelistic work.

Sjoquist, Rev. John, M.D. SEMC. Born January 30, 1863 in Sweden. Arrived in China April 14, 1893. Died August 15, 1917 at Haishan(Hupeh)of paralysis. Laboured in Fancheng and Siangyang (Hupeh) in evangelistic and medical work.

Stanislaw, Rev. A. Independent. Born in Russia. Arrived in China 1905. Died 1917 in Russia of tuberculosis. Laboured at Henshanhsien (Hunan) in evangelistic work.

Smith, Rev. Herbert Sutton. BMS. Born in 1874 in England. Arrived in China in 1912. Died September 9, 1917 at Chowtsun (Shantung) of dysentery. Laboured in the Congo region (Africa), and at Peichen (Shantung) in evangelistic work. Sketch in *Chinese Recorder,* November, 1917, pages 734–5.

Smith, Mrs. T. Howard (Mary). LMS. Born January, 1872 at Sydney, Australia. Arrived in China October, 1897. Died September 2, 1917 at Peitaiho (Chihli) of uræmic coma and meningitis. Laboured at Peking particularly in the Aged Women's Refuge.

Stevenson, John Whiteford. CIM. Born March 30, 1844, at Glasgow, Scotland. Arrived in China February 6, 1866. Died August 15, 1918 at Shanghai of malignant ulcer of the tongue. Laboured in Burma, Chekiang, Yunnan and Shanghai. For thirty-two years (1886–1918) Deputy Director of the China Inland Mission. Sketches in *China Inland Mission Monthly Notes,* August, 1918, *North China Herald,* August 17, 1918, pages 407, 465–6, and *Chinese Recorder,* October, 1918, pages 669–71.

Sweet, Rev. W. Scott. ABFMS. Born in Wisconsin, U.S.A. Arrived in China October 7, 1893. Died September 28, 1917 at Rochester, Minnesota, U.S.A., of Bright's disease. Laboured in Shaohsing and Hangchow (Chekiang) in educational work.

Thompson, Miss Emma Bell. SBC. Born May 3, 1868 at Taylorsville, U.S.A. Arrived in China June 2, 1900. Died September 9, 1917 at Chefoo (Shantung) of nervous breakdown with complications. Laboured in Hwanghsien (Shantung) in evangelistic and educational work.

Thor, Mrs. Johanne Elisabeth. SAM (CIM). Born March 31, 1871 at Randers, Denmark. Arrived in China December 29, 1912. Died January 16, 1918 at Sianfu (Shensi) of bronchitis and heart failure. Laboured at Sianfu, in evangelistic work. Sketch in *China Inland Mission Notes,* January, 1918, and *Chinese Recorder,* March, 1918, pages 187–9.

Verity, Mrs. George W. (Frances Wheeler) MEFB. Born in China 1866, daughter of Rev. L. N. Wheeler, began work in 1881. Died in 1917 in Nebraska, U.S.A., of pneumonia. Laboured in Chungking and in Peking in evangelistic and educational work. Sketch in *North China Conference Minutes,* 1917.

Viking, Mrs. C. F. (Betty Caroline). CCACZ (formerly ABFMS). Born in Jamestown, New York, U.S.A. Arrived in China 1893. Died September 4, 1918 at Shanghai of sprue. Laboured in West China, Ningpo and Shanghai in evangelistic work.

Villadsen, Miss Christine. SAM(CIM). Born April 8, 1887 in Denmark. Arrived in China November 2, 1913. Killed by robbers January 14, 1918 at Shanshiu, Shensi. Laboured at Pinchow and Sanshiu (Shensi) in evangelistic work. Sketches in *China Inland Mission Notes,* January 1918, and *Chinese Recorder,* March, 1918, pages 189–90.

Von Qualen, Rev. H. J. Independent (formerly American Scandinavian Mission). Born 1854 in Denmark. Arrived in China 1887. Died 1918 at Canton. Laboured in Kwangtung in evangelistic work. Sketch in *Chinese Recorder,* December 1918, page 806.

Walker, Miss Flora. PE. Born July 1, 1877 at Bradford, England. Arrived in China September, 1914. Killed in landslide June 14, 1918 at Kuling (Kiangsi). Laboured in Hankow and Wuchang in evangelistic work. Sketch in *Spirit of Missions,* 1918.

Warren, Mrs. Gilbert G. (M. Watson). WMMS. Born in England. Arrived in China 1885. Died December 10, 1918 at Changsha. Stationed first at Wusueh, Hupeh as a self-supporting missionary.

Warren, Mrs. W. H. (Minnie Meadows). CIM. Born 1874 at Shanghai, daughter of J. J. Meadows, the second missionary of the China Inland Mission. Accepted for work 1895. Died March 6, 1918 at Shanghai of cancer. Laboured in Chekiang in evangelistic work. Sketch in *China Inland Mission Notes,* March, 1918.

Wellwood, Rev. Robert. ABFMS (formerly CIM). Born November 25, 1864 at Kilkenny, Ireland. Arrived in China 1887. Killed in France, May 19, 1918, while engaged in work with Chinese Labour Corps. Laboured in Szechwan in evangelistic work. Sketch in *West China Missionary News,* August, 1918, pages 42–3.

Wherry, Rev. John, D.D. PN. Born in America. Arrived in China November 19, 1864. Died December 30, 1918 at Peking. Laboured in Shanghai and Peking in evangelistic and literary work.

Wilder, Mrs. Frances Ellen Durand. ABCFM (Honorary). Born June 29, 1845, in Ohio, U.S.A. Arrived in China October 5, 1894. Died May 16, 1918 at Oberlin, Ohio, U.S.A., of pernicious anæmia. Laboured in Tientsin, Tungchow and Peking as Treasurer of North China Mission. Sketches in *Chinese Recorder,* October, 1918, pages 671–2 and in *Missionary Herald,* July, 1918, page 304.

Wiltshire, Samuel Gully. CIM. Born July 10, 1879 in Victoria, Australia. Arrived in China October 11, 1905. Died June 21, 1918 at Hungtung (Shansi) of exposure to sun. Laboured in Shansi in evangelistic and building work. Sketches in *China Inland Mission Notes,* July, 1918, and *North China Herald,* July 13, 1918, page 83.

PART X

APPENDICES

APPENDIX A

CHINA IN RECENT BOOKS AND MAGAZINES

Bibliography

I. Books

A. Works of Reference

Atlas of China, Complete—Edward Stanford. China Inland Mission, 21/- net.

China and the Gospel—China Inland Mission Report. 1/- post free.

China Mission Year Book, 1917—E. C. Lobenstine, Editor. Christian Literature Society. In China, Mex. $2.20. Abroad, Mex. $2.44.

Christian Literature for Protestant Churches in China, A Classified Index of—G. A. Clayton. China Christian Publishers' Association. In English, Mex. $1.00. In Chinese, Mex. $0.30.

Educational Directory and Year Book, The, 1918—G. S. F. Kemp, A. C. P. Edw. Evans & Sons, Agents, Shanghai. Mex. $3.00 net.

Encyclopaedia Sinica, The, Parts I and II—Samuel Couling, M.A. Kelly & Walsh Ltd., Shanghai. 2 Vols. Cloth, Mex. $17.00. Paper, Mex. $15.00.

English-Chinese Dictionaries, An—K. Hemmeling, Ph.D., Author and publisher. Mex. $25.00.

Islam (in Chinese and Chinese Arabic), A Classified Bibliography of Books on—C. L. Ogilvie and S. M. Zwemer. Chinese Recorder, October, 1917.

Manual for Young Missionaries, A—Dr. A. H. Smith, Editor. Kwang Hsüeh Publishing House, Shanghai. Mex. $1.00.

New Atlas and Commercial Gazetteer of China, The—E. J. Dingle. Far Eastern Geographical Establishment, Shanghai. Tls. 110.00.

New Terms and Newspaper Chinese, Handbook of—Mrs. A. H. Mateer. Presbyterian Mission Press. Cloth, Mex. $3.00. Paper, Mex. $2.50.

Protestant Missions in China, Directory of, 1918—Charles L. Boynton, Editor. Kwang Hsüeh Publishing House, Shanghai and Peking. Mex. $1.30.

B. International Relationships

China's New Constitution and International Problems—M. T. Z. Tyau, LL. D. Commercial Press, Ltd., Shanghai. Mex. $3.50 net.

History of Early Relations Between the U. S. and China, The (1784–1864)—Kenneth Scott Latourette. Yale University Press. G. $2.20.

Legal Obligations Arising out of Treaty Relations Between China and Other States, The—M. T. Z. Tyau, LL.D. Commercial Press, Ltd., Shanghai. 15/- net.

Li Hung-chang—J. O. P. Bland. Constable & Co., Ltd., London. Mex. $4.50.

Republic in China, The Fight for the—B. L. Putnam Weale. Dodd, Mead & Co., New York. Mex. $7.00.

Treaty Ports in China. (A Study in Diplomacy.)—En-sai Tai, Ph.D. Columbia University Press Bookstore, New York. Mex. $7.50.

C. Religion

Appeal of Mohammedanism to the Chinese Mind, The—O. C. Crawford. (Pamphlet.)

Ethics of Confucius—M. M. Dawson, G. P. Putnam's Sons. G. $1.50 net.

I-Li, The—or Book of Etiquette and Ceremonial—2 Vols. Translated by John Steele, M.A., D. Litt. Probsthain & Co., London. 24/- net.

Kiao Ou Ki Lio—Résumé Des Affaires Religieuses. (Varietiês Sinologiques, No. 47.) Rev. Father Jerome Tobar, S. J.

Popular Aspects of Oriental Religion—L. C. Hartman, Ph.D. The Abingdon Press. G. $1.25. (Refers to Chinese Religions.)

Presentation of Christianity in Confucian Lands, The—Board of Missionary Preparation, New York.

Religions of the World—G. A. Barton. University of Chicago Press. G. $1.50 (Chapter on China.)

Researches into Chinese Superstitions—Henry Dorè, S. J. Translated by M. Kennelly, S. J. T'ou-se-wei Press, Shanghai. Mex. $5.00 per vol.

D. Life in China

Answered or Unanswered—Louisa Vaugh. University Press, Wichita, Kansas.

Cameos of a Chinese City—Mary Darley. Church of England Zenana Missionary Society. 3/6.

China from Within—C. E. Scott, D.D. Fleming H. Revell Co. G. $1.75.

Fulfilment of a Dream, The—Mildred A. Cable. Morgan & Scott. 5/- net.

Pioneering where the World is Old—Alice Tisdale. Henry Holt & Co. G. $1.50.

Scenes de la Vie Revolutionnaire en Chine—Jean Ropes. Libraire Plonnourrit. Frs. 3.50.

E. Biographical

Dr. Isabel Mitchell of Manchuria—F. W. S. O'Neill. Clarke, London. 2/6 net.

Virgil C. Hart, Missionary Statesman, Founder of the American and Canadian Mission in Central and West China—McClelland, Goodchild & Stuart, Toronto.

Chinese System of Public Education, The—P. W. Kuo, B.S., M.A., Ph.D. (Reprint, with Chinese terms.) Commercial Press, Ltd., Shanghai. Mex. $2.50.

Modern Education in Europe und the Orient. (Chap. XI: Education in China.)—David E. Cloyd, Ph.B., M.A. Macmillan, N.Y. G. $1.40.

F. Historical

China, Her History, Diplomacy and Commerce—E. H. Parker. John Murray, London. 10/6.

Development of China, The—Kenneth Scott Latourette. Houghton, Mifflin Co., New York. G. $1.75.

G. General

China Cook Book—Chan Shen-wong. Stokes. G. $1.50.

China Inside Out—Geo. A. Miller. Abingdon Press. G. $2.50.

Chinese Nightingale, and Other Poems—Nicholas Vachel Lindsay. Macmillan. G. $1.25.

Chinese Poems—Wm. A. Waley.

Chinese Verse, Gems of—Translated into English verse by W. J. B. Fletcher. Commercial Press, Ltd., Shanghai. Mex. $1.60 net.

Forests and Chihli Floods—D. Y. Lin. (Pamphlet.)

Household Industries in Soochow—E. A. Love. (Pamphlet.) Soochow Missionary Association.

Industries in Soochow, Some—E. V. John, Ph.D. (Pamphlet.) Soochow Missionary Association.

Legend of Laichow, The—Annie B. Gay Gaston. Edward Evans & Sons, Ltd., Shanghai. Mex. $1.20 postpaid.

Pencil Speakings from Peking—W. E. Grantham. George Allen & Unwin, Ltd., London. 10/6 net.

Porcelain in China, The Beginnings of—Berthold Laufer. Field Museum of Natural History, Chicago.

Profiles from China (Poems)—Eunice Tietjens. Ralph Fletcher Seymour, Chicago, Ill.

Spell of China, The—Archie Bell. Page, Boston. G. $2.50.

II. Articles

(*From July, 1917, to June, 1918*)

A. Religion and Philosophy

Buddhism to the Chinese Mind, The Appeal of—Henry A. McNulty. Chinese Recorder. (Part I) April, 1918; (Part II) May, 1918.

Case of Ritualism, A—Evan Morgan. Journal of the North-China Branch of the Royal Asiatic Society, Vol. XLIX, 1918.

Chinese Mind and the Gospel, The—J. Leighton Stuart. International Review of Missions, October, 1917.

Christianity to the Chinese Mind, The Appeal of—T. C. Chao. Chinese Recorder. (Part I) May, 1918; (Part II) June, 1918.

Christianity in the Far East, Early—H. W. Hyndman. Asia. September, 1917.

Confucianism—Hsung Tsai. Chinese Students' Monthly, May, 1918.

Eight Immortals of the Taoist Religion, The—Peter C. Ling. Journal of the North-China Branch of the Royal Asiatic Society. Vol. XLIX, 1918.

Missionary Survey of the Year 1917: China—International Review of Missions, January, 1918.

Moslem's Perplexity and His Way Out, A Chinese—E. W. Thwing. Moslem World, July, 1917.

Moslem Prayer, Animistic Elements in—S. M. Zwemer. Journal of the North-China Branch of the Royal Asiatic Society, Vol. XLIX, 1918.

Moslem Standpoint, The Chinese—James Hutson. Chinese Recorder, October, 1917.

Moslems, The Three-Character Classics for—Lieo Kai Lien. Translated by Rev. F. J. M. Cotter and Rev. J. Reichelt. Chinese Recorder, October, 1917.

Moslem World, The Fulness of Time in the—China's Millions, September, 1917.

New Interpretation of the Book of Changes, A—D. MacGillivray. Chinese Recorder, May, 1918.

Om Mani Pad Me Hum: A Tibetan Prayer—J. Huston Edgar. Chinese Recorder, July, 1917.

Outlook for Religious Liberty in China—Dr. A. H. Smith. Missionary Review of the World, August, 1917.

Religion and Artistic Thought in Ancient China—B. Laufer. Art and Archeology, December, 1917.

Society for Religious Liberty in China, The—P. M. Scott. The East and the West, October, 1917.

Theistic Import of the Sung Philosophy, The—J. P. Bruce. Journal of the North-China Branch of the Royal Asiatic Society, Vol. XLIX, 1918.

Universal Rescue, The—Lewis Hodous. Chinese Recorder, July, 1917.

Wang Yang Ming, Contribution of, to Philosophy—G. Zay Wood. Chinese Students' Monthly, June, 1918.

B. Medical Works

Alcoholism in China—W. H. Park. China Medical Journal. May, 1918.

China Builds Modern Hospital in Peking—H. K. Tong. Millard's Review, July 6, 1918.

China Medical Board, Work of the—Roger S. Greene. China Medical Journal, June, 1917.

China's Need of Pharmacists—C. Y. Pang. Chinese Students' Monthly, March, 1918.

China's War on Plague—Alex. Ramsay. Far Eastern Review, May, 1918.

Chinese Medical Literature—K. C. Wong. China Medical Journal, March, 1918.

Chinese Patients and their Prejudices—S. A. Chuan. China Medical Journal, May, 1918.

Disease Incidence in China—Carl A. Hedblom, M.D. China Medical Journal, July, 1917.

Doctoring China—Tyler Dennett. Asia, February, 1918.

Great Building Scheme of the Rockefeller Foundation—Far Eastern Review, November, 1917.

Health and the Gospel in China—Mrs. D. L. Pierson. Missionary Review of the World, January, 1918.

Medical Education, China and—Thos. Cochrane, M.B., C.M. International Review of Missions, January, 1918.

Medical Education in China—E. M. Merrins, M.D. Chinese Recorder, July, 1917.

Medical Education, The Outlook for—R. C. Beebe, M.D. Chinese Recorder, July, 1917.

Medical Missionary Work, The Scope of—Nathaniel Bercovitz. China Medical Journal, July, 1918.

Medical Needs of the Chinese—Roger S. Greene. Chinese Recorder, April, 1918.

Pitiable Condition of the Insane in North China—J. H. Ingram. China Medical Journal, March, 1918.

Standardization in Mission Hospital Work—H. S. Houghton. China Medical Journal, July, 1917.

C. China's Women

China's Women and their Position in the Church—(Miss) P. S. Tseng, B. Sc. Church Missionary Review, October-November, 1917.

Higher Education of Women in China—Ida B. Lewis. Educational Review, July, 1917.

Home Life of an Upper Class Chinese Girl, The—(Miss) P. S. Tseng, B. Sc. Women's International Quarterly, October, 1917.

Moslem Women of Sianfu, The—Mrs. J E. Thor. Moslem World, January, 1918.

New Demands of Christian Work for Chinese Women—Luella Miner. The Chinese Recorder, January, 1918.

Physical Education for Chinese Women—(Miss) Bertha Hosang. Chinese Students' Monthly, May, 1918.

Status of Women in China, The—E. Faber. The Chinese Recorder, September, 1917.

Story of a Crime and a Heroine—W. Hopkyn Rees. The Chinese Recorder, May, 1918.

Woman's Work in China—L. D. Patterson. The China Christian Advocate, January, 1918.

D. Education

China Christian Educational Association, The—L. C. Porter, B.A., B.D. Educational Review, July, 1917.

Education and Politics—Far Eastern Review, June, 1918.

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APPENDIX B

CONSTITUTION OF THE CHINA CHRISTIAN LITERATURE COUNCIL

Article I. Name and Functions*

The name shall be the China Christian Literature Council (referred to elsewhere in this constitution under the abbreviated name of Literature Council). In its relations with the China Continuation Committee the functions of the Council shall be solely consultative and advisory, but in its relations to the proposed international Christian Literature Council, the Mission Boards, the Chinese churches and others, its functions shall be either consultative and advisory, or executive and legislative, as those bodies request.

Article II. Objects

1. To serve as a means whereby the Christian literature forces of China may express themselves unitedly.

2. To exercise such legislative and/or executive powers as may from time to time be entrusted to it by the proposed International Christian Literature Council and others.

3. To serve as a means of communication between the Christian literature forces of China and the Edinburgh Continuation Committee, the proposed Christian Literature Council and others.

4. To promote coöperation and coördination among the Christian literature forces of China.

5. To receive and disburse funds for the encouragement of translation and for the preparation and publication of Christian literature in China.

Article III. Composition

1. The Literature Council shall be elected by the China Continuation Committee and shall consist of twenty-four members.

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*This Constitution was first approved by the Fifth Annual Meeting of the China Continuation Committee held in Hangchow, April 27-May 2, 1917, and, in the light of correspondence with London and New York, revised at the Sixth Annual Meeting of the China Continuation Committee held in Shanghai, April 19-24, 1918. In accordance with a vote of the Literature Council on April 25,1918, the Executive Committee on May 3,1918, made a number of editorial revisions in the interest of clearness and consistency.

In electing these members, consideration shall be given to adequate representation of the Missionary Boards in North America and Europe through their missionaries and the Chinese members of the churches organized by or associated with them. In making these appointments, the primary consideration shall be to elect those who understand best the needs of the field in the department of Christian literature. In addition to these twenty-four members, the Chairman, Foreign Secretary, and Chinese Secretary of the China Continuation Committee, shall be ex-officio full members of the Literature Council.

2. Members shall be elected for a period of three years, and shall be eligible for reëlection. One-third of the members shall be elected each year by the China Continuation Committee.

3. If a member leaves the country to be absent for at least a year, his (or her) place shall be regarded as vacant.

4. In the event of a vacancy occurring *ad interim*, the Executive Committee of the Literature Council shall have power to fill it until the next Annual Meeting of the China Continuation Committee.

Article IV. Officers

The officers shall be a Chairman to be elected by the China Continuation Committee, a Vice-Chairman, a Treasurer, and a Secretary, the latter three officers to be elected by the Literature Council.

Article V. Executive Committee

1. The Executive Committee shall consist of twelve members, including the officers, and shall be elected annually. In addition to these twelve members, the Chairman, Foreign Secretary, and Chinese Secretary of the China Continuation Committee shall be ex-officio full members of the Executive Committee.

2. The members and the officers of the Executive Committee shall serve from the close of the meeting of the Literature Council at which they were appointed, until their successors are elected.

3. The Executive Committee shall have power, *ad interim*, to act for the Literature Council and under such instructions as the Literature Council may give.

4. Minutes of all meetings of the Executive Committee shall be sent to the members of the Literature Council.

Article VI. Meetings and Quorum

1. *Of the Literature Council.* Regular annual meetings of the Literature Council shall be held at such times and places as it may determine. Special meetings may be called by the Executive Committee. At all meetings twelve of the total members of the Literature Council shall constitute a quorum.

2. *Of the Executive Committee.* The regular meetings of the Executive Committee shall be at least thrice a year and shall be held at such times and places as the Executive Committee itself may determine. Special meetings may be held at the call of the Chairman, Secretary, or any three members. Seven of the total members shall constitute a quorum. A vote of the Executive Committee may be taken by correspondence, in which case a two-thirds vote of all the members of the Executive Committee shall be necessary to a decision.

Article VII. Sub-Committees and Special Committees

The Literature Council and Executive Committee may appoint sub-committees of their own members, and special committees composed partially or wholly of members outside the Literature Council, to secure information and to carry out the other purposes of the Literature Council.

Article VIII. Amendments

Amendments to this Constitution shall require for their adoption a two-thirds vote of the members present at a regular meeting of the Literature Council, and in the case of Article I and Article III, 1, amendments shall also require the approval of the China Continuation Committee. Notice of proposed amendments shall be sent to each member of the Literature Council not less than four months preceding the meeting at which action is contemplated.

APPENDIX C

ARTICLES OF AGREEMENT BETWEEN THE PRESBYTERIAN, LONDON MISSION, AND AMERICAN BOARD CHURCHES

We, the representatives of the above bodies, having conferred together during the meeting of the Presbyterian Council in Nanking, it seems to us that the time has come to take action looking towards church union along the following lines, which we submit as recommendations to our respective constituencies:

1. The Principle. The formation of a Federal Union between the Churches of the Presbyterian Council, the London Mission, and the American Board, and the extending of a cordial welcome to other like-minded churches that may be desirous of entering the Union.

2. Name. The name shall be the Federal Council of Christian Churches in China. (中華基督教聯會)

3. Object. The object of the Federation shall be such comparison of views and adjustments of practices as shall prepare the way for ultimate organic union.

4. Organizing Committee. A Committee, consisting of twelve members (with twelve alternatives), six to be representatives of the Presbyterian Churches, three of the L. M. S. Churches, and three of the American Board Churches, shall be appointed by their respective Churches. This Committee shall confer and make recommendations to their constituent bodies as to: (a) The formation of a Federal Council; (b) Articles of belief, constitution and rules of the proposed union. The Presbyterian body is asked to appoint a Convener from among its representatives.

5. Meeting of Council. After the Committee has drawn up a plan of union, and after such plan has secured the approval of the constituent bodies, the Committee shall call a meeting upon such basis of representation as shall have been agreed upon.

APPENDIX D

CONSTITUTION OF THE LUTHERAN CHURCH OF CHINA

As amended and adopted by the Conference at Kikungshan, 1917

Chapter I. Name, Confession and Church Ceremonials

1. Name. The Lutheran Church of China shall be known as the Djung-Hwa Sin-I Giao Hwei. (中華信義教會)

2. Confession. a. The Lutheran Church of China confesses its adherence to the canonical books of the Old and New Testament as the revealed word of God, and hence the one perfect rule of faith, doctrine and life.

b. As the Symbolical Books of the Lutheran Church present in a clear and concise form the doctrine of the Holy Scriptures unto salvation, the Church declares its adherence to the following Symbols:

The Apostles' Creed,
The Nicene Creed,
The Athanasian Creed,
Luther's Small Catechism,
The Unaltered Augsburg Confession.

3. Church Ceremonials. To obtain harmony as far as possible, in the order of service, the use of a common church book, common pericopes and common hymnbook is advocated.

Chapter II. Object and Aim

The object and aim of the Lutheran Church of China shall be to work for the establishment and extension of the Kingdom of God.

a. By the preaching of the Word and the administration of the Sacraments.

b. By establishing and organizing Lutheran congregations, furthering a knowledge of the Faith, and nurturing the Christian life within these congregations.

c. By the discussion of timely topics for which there appears to be a special need, and by pointing out and warning against threatening heresies and sins and anti-Christian tendencies of the age.

d. By exercising supervision within the Church, seeking to settle Church controversies, and by giving advice in Church affairs.

e. By establishing and maintaining institutions for the education and training of pastors, evangelists, teachers and other workers for the service of the congregations and for the carrying on of Christian work within and without the congregations.

f. By establishing Christian schools for the training of children and young people.

g. By conducting home and foreign missions, and by such branches of philanthropic work as will serve to promote the general object and aim of the Church.

h. By promoting the dissemination and use of the Holy Scriptures and of other suitable papers as well as books.

i. By supporting to ability and opportunity all worthy enterprises that contribute toward the moral and spiritual uplift of the people, according to Phil. 4, 8: "Finally, brethren, whatsoever things are honourable, whatsover things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Chapter III. Organization and Government

1. Component parts. The Church bodies (missions) which jointly accept and establish this constitution thereby become the constituting members of the Lutheran Church of China.

Each of these component parts constitutes a Synod having its own constitution and by-laws for the regulating of its internal affairs.

Other Church bodies (missions) which unreservedly accept this constitution may be accepted as members of the Lutheran Church of China by a majority vote of the General Assembly of the Church.

2. General Assembly. The General Assembly of the Lutheran Church of China shall consist of delegates lawfully elected or appointed by the Synods (missions) constituting the Church.

3. Representation at General Assembly. Each of the Synods (missions) constituting the Lutheran Church of China elects its own delegates to the General Assembly, the number of delegates to be in proportion to the number of communicants belonging to the Synod, but in no case shall the number of delegates from any one Synod exceed twenty.

There shall be an equal number of clerical and lay delegates according to the following scale:

Synods having	less than	500	communicants	.....	2	delegates.
„	„	between	500	and	1000	communicants	4	„
„	„	„	1000	„	2000	„	... 6	„
„	„	„	2000	„	3000	„	... 8	„
„	„	„	3000	„	4000	„	...10	„
„	„	„	4000	„	6000	„	...12	„
„	„	„	6000	„	8000	„	...14	„
„	„	„	8000	„	10000	„	...16	„
„	„	„	10000	„	15000	„	...18	„
	„	„	15000	or	more	„	...20	„

4. Manner of Electing Delegates. The manner of electing delegates shall in each case be decided by the Synod concerned.

5. Qualifications of Delegates. All delegates to the General Assembly must be men of good reputation and voting communicant members in good standing in congregations connected with Synods they are chosen to represent. They are also required by their personal signature to declare their adherence to and their purpose of upholding the constitution of the Lutheran Church of China.

6. Credentials. Every delegate to the General Assembly must be supplied with credentials signed by the superindentent or secretary of the Synod he is to represent. A copy of the credentials together with the signed declaration required in § 5 must be filed with the secretaries of the Church Council three months before the General Assembly.

7. Functions of General Assembly. It shall be the duty of the General Assembly to promote the growth and the best interests of the Djung-Hwa Sin-I Hwei. It shall

a. Deliberate and decide in regard to everything that concerns the Church as a whole and is not provided for by the Synods and their component parts, such as union educational and charitable institutions, union literary work, union home and foreign mission activities, etc.

b. Take action in regard to all questions referred to it by one or more of the Synods.

c. Elect all officers of the Church, e. g., Church Council, auditing committee, etc.

d. Make eventual changes in this constitution.

8. Validity or Resolutions. All resolutions passed by a simple majority vote shall be valid except where the Church has expressly decided otherwise. Matters of doctrine cannot be decided by a majority vote, but alone by the Word of God and Symbolical Books of the Church.

9. Time and Place of General Assembly. The General Assembly shall ordinarily meet once in three years. The time and place shall be decided by the Church Council and made public through the Church's official organ at least six months in advance.

10. Extraordinary General Assembly. The General Assembly may be convoked for extraordinary meetings when deemed necessary by the Church Council or requested by a majority of the Synods. In case an extraordinary General Assembly is called, the Synods shall be represented by the same delegates as at the last preceding regular General Assembly. The time and place shall be decided by the Church's official organ at least three months in advance.

11. Church Council. The Superintendents (Chairmen) of the Synods (missions) shall ex officio be members of the Church Council

and shall constitute one-third of its total membership. The other two-thirds shall be elected by the General Assembly. At least one-half of those elected shall be Chinese.

12. Period of Service. The Superintendent of the Synods (missions) shall continue as members of the Council subject to the rule of their respective Synods (missions). The members elected by the General Assembly shall serve for a period of three years, their term of service beginning immediately after the adjournment of the General Assembly at which they were elected, and continuing until after the adjournment of the next General Assembly. Members may be reëlected for a term of three years. Having served two terms, at least three years must intervene before they can again be eligible for reëlection.

13. Officers of the Church Council. The Officers of the Council shall be one president, a first and a second vice-president, two recording secretaries, two statistical secretaries, two treasurers, one Chinese and one foreigner to be elected to each office, except that of president, which may be held either by a foreigner or a Chinese. The president and the vice-presidents shall be ordained pastors. The officers of the Council shall be elected by the General Assembly.

14. Duties of the Church Council. The Church Council shall be subject to the General Assembly and shall carry out the instructions given it by the General Assembly. It shall be its duty to see that resolutions of the General Assembly are put into effect. When requested to do so, it shall arbitrate eventual controversies, decide questions referred to it by one or more of the constituent synods or associate bodies, etc. In general it shall be the duty of the Church Council to conduct the affairs of the Church during the period intervening between the General Assemblies.

15. Duties of Officers. a. The President. It shall be the duty of the President to see that peace and order is maintained within the Church. In case of eventual controversy it shall be his duty to arbitrate, when so requested by one or both of the parties concerned. He shall convene and preside over the General Assembly and the meetings of the Church Council. With the assistance of the Secretaries, he shall report to the General Assembly concerning his own work and that of the Council, and concerning the general condition of the Church during the triennium.

b. The First Vice-President. It shall be the duty of this officer to act as President in case of the absence or incompetency of the President, and to represent the President when expressly requested by him.

c. The Second Vice-President. It shall be the duty of this officer to act as President in case of the absence or incompetency of the President and First Vice-President and to represent one or the other of these officers when expressly so requested by them.

d. The Recording Secretaries shall keep a record in English and Chinese of the proceedings and resolutions of the General Assembly

and Church Council. It shall also be their duty to prepare for publication in English and Chinese a special report of the proceedings of the General Assembly, including the Council's report to the General Assembly through the President, and other reports to the General Assembly by heads of union institutions, etc. It shall also be the duty of the secretaries to assist the President in the preparation of his report, and to conduct the correspondence of the Church in accordance with the instructions of the General Assembly, the Church Council and the President.

At least six months prior to the time set for the General Assembly, and three months prior to an extraordinary General Assembly, it shall be the duty of the secretaries to notify the superintendents and secretaries of the various constituent Synods and associate bodies, of the time and place for holding the General Assembly. The secretaries shall also receive and file the credentials of all delegates to the General Assembly, and shall see to it that the program for the General Assembly be sent to all delegates at least one month prior to its meeting.

e. The Statistical Secretaries shall keep accurate and full statistics, showing the growth and development of the Church, its accessions and losses, contributions toward self-support, home and foreign missions, etc., and shall prepare a detailed report to lay before every regular meeting of the General Assembly.

f. The Treasurers shall have charge of the funds placed at the disposal of the Council. They shall pay out no monies except upon written order from the President. They shall also prepare and lay before the General Assembly a corrected and audited account of all funds received and expended by the Council during the triennium. Two auditors and two alternates shall be elected by the General Assembly.

16. Finances. The necessary funds for the joint expenses of the Church shall be provided by the various constituent Synods (missions) of the Church and its associate bodies. The Church Council shall annually prepare a budget to be laid before the respective bodies, together with a statement of the amount that each will be expected to contribute.

17. Council Meetings. The Church Council shall meet at least once a year. The President shall also convene the Council whenever in his opinion special conditions demand it or when it is requested by at least one-fourth of the members. One-half of the members of the Council shall constitute a quorum.

Chapter IV. Union Institutions and Other Union Work

The control of the Church's educational institutions, home and foreign missions, periodicals, and other union enterprises shall be vested in special Boards, as in each case may be decided. These

Boards shall all be elected in accordance with laws in each case previously determined, and shall all be responsible to the Church Council and through it to the General Assembly.

In case one or more of the Synods (missions) constituting the Church are unable to join in all its union enterprises, such Synods (missions) shall have no voice in those branches of the work in which they do not coöperate.

Chapter V. Associate Bodies

Lutheran Synods (missions) which are unable to accept this constitution as a whole or to join in all the work of the Church may as associates take part in one or more branches of the Church's work. Such associate bodies shall be represented on the Boards controlling the particular institutions or enterprises in which they have joined, and in the affairs of these institutions and enterprises shall have an equal voice with the Synods belonging to the Church. It shall also be their right to send delegates to the General Assembly in the same proportion as the constituent Synods, these delegates, however, to have a voice only in the affairs of the particular institutions and enterprises in which the respective associate bodies take part.

Chapter VI. Change of Constitution

With the exception of chapter 1, paragraph 2, and this present paragraph, which shall be unalterable, any part of this constitution may be amended in the following manner: The proposed amendment shall be submitted in writing to the General Assembly. If so desired by one-third of the members present, the amendment shall be referred to the next General Assembly for renewed consideration, and shall become law if it receives a two-thirds majority.

N. B.—The adoption of this chapter shall not preclude the possibility of the Church adopting the whole Book of Concord as its confessional basis.

APPENDIX E

BY-LAWS OF FUKIEN CHRISTIAN UNIVERSITY

I. Name

The name of this institution shall be Fukien Christian University. In Chinese, the name shall be (福建協和大學校).

II. Object

The object of the University is to educate Chinese and other youth for Christian leadership, and to promote higher education in China under Christian influences, and in harmony with the Word of God and the faith held in common by the constituting bodies.

III. Property and Title to the Same

The property of the University shall consist of such land, buildings, apparatus, or other equipment, monies, securities, and invested funds, as may be procured by contributions from the coöperating missions, or from any other source. The title to such property shall be vested in the Board of Trustees of the University.

IV. The Board of Trustees

Section 1. *Duties and Powers.* It shall be the duty of the Board of Trustees:

(a) To hold all the property of the University in trust for its use; to take appropriate steps for increasing the endowment and equipment of the University; to invest and control all endowment funds; to transmit to the Board of Managers hereinafter provided for, at stated times and in such manner as may be hereafter agreed upon by these two Boards, the income from all property in its possession, the interest of the endowment fund, and such other funds in whole or in part as the Trustees may deem expedient or as may have been donated for special purposes. The Board of Trustees shall have power to withhold the payment of any aforementioned funds in case there shall be a departure on the part of the Board of Managers from the principles enunciated in By-Law II.

(b) To determine the departments of the University and the acceptance of affiliated schools.

(c) Upon nomination by the Board of Managers, to elect the President of the University.

(d) If the President of the University, for any reason, be requested to resign by the Board of Trustees either on its own

initiative or on recommendation of the Board of Managers, and fail to do so, then the Board of Trustees shall have power to declare his place vacant and proceed in the prescribed manner to fill the vacancy so caused.

Section 2. *Officers.* The officers of the Board of Trustees shall be a president, a secretary, and a treasurer. These officers shall be charged with duties usually pertaining to these offices.

Section 3. *Executive Committee.* There shall be an Executive Committee consisting of the officers of the Board and two members elected annually by the Board. The Executive Committee shall have the functions of the Board of Trustees between meetings, and upon approval by the Board the record of its ad interim acts shall be incorporated in the minutes of the Board.

Section 4. *Meetings and Quorum.* Upon notice of at least five days, meetings of the Board of Trustees shall be held annually in the first half of the month of October, and at other times on the request of three members of the Board, or at the call of the Executive Committee.

A quorum shall consist of a majority of the entire membership of the Board, provided that at least three of the coöperating Boards are represented.

V. The Board of Managers

Section 1. *Members.* (a) Each of the coöperating missions shall, upon meeting the conditions of representation described in Section 2 of this Article, be entitled to appoint four (4) members of the Board of Managers. In the first instance one shall be appointed for four years, one of three years, one for two years, one for one year, and the missions shall annually appoint a person for a term of four years to fill the place of each retiring member, and shall fill vacancies whenever they occur. The persons so appointed shall form the Board of Managers of the University.

(b) The Board of Managers may coöpt as full members of that Board not more than five men for terms of four years each.

(c) Members of any faculty of the University shall not be members of the Board of Managers, except under special circumstances and with the consent of this Board.

(d) The representation on the Board of Managers from each Mission shall, when practicable, be one-half Chinese.

Section 2. *Basis of Representation.* (1) Each mission cooperating in the University shall be entitled to full representation (i.e. by four members) on the Board of Managers, upon meeting the following conditions:

(a) At least two missionary teachers, who shall be specialists in their departments, shall be provided for, who may become members of the Faculty upon appointment by the Board of Managers.

(b) An annual appropriation of not less than $3,000 gold toward current expenses shall be guaranteed until such time as these expenses, together with those arising from development, are so amply covered by endowment that such funds are no longer required for the maintenance and proper development of the University.

(2) Any mission which cannot meet all the conditions for full representation as stated in clauses (a) and (b) of paragraph (1) of this section, may secure partial representation as follows:

By providing two missionary teachers and $1,500 gold for current expenses, a mission may secure three representatives on the Board of Managers; for one missionary teacher and $1,500 gold for current expenses, a mission may have two representatives; for one missionary teacher or for $1,500 gold for current expenses, a mission may have one representative.

Section 3. *Officers.* I. The officers of the Board of Managers shall be a chairman, a secretary, and a treasurer. These officers shall be charged with the duties usually pertaining to these offices.

II. The President of the University shall be ex officio a member of the Board of Managers, with a vote.

Section 4. *Executive Committee.* The officers of the Board, the President of the University, and two members elected by the Board, shall constitute the Executive Committee, who shall exercise the functions of the Board of Managers during the interim between meetings. Upon approval by the Board, the record of all actions taken by this Committee shall be incorporated in the minutes of the Board.

Section 5. *Accountability.* The Board of Managers shall be accountable to the Board of Trustees for the safe-keeping and disposition of all funds received by them from whatever source in accordance with the object of the University.

Section 6. *Duties.* The Board of Managers shall administer all funds received from the Board of Trustees; shall establish departments upon authorization of the Trustees and approve courses of study; except in the case of the President, shall appoint officers and members of the faculties and make recommendations to the Trustees concerning the salaries of those who are not regular missionaries under appointment of a Mission Board, but in emergencies it shall have power to determine such salaries; shall in the first instance, and whenever a vacancy occurs, nominate a suitable person for President of the University, and forward the nomination to the Board of Trustees; shall provide suitable buildings and appliances; shall fix and, through the administrative offices of the University, collect and disburse all tuition fees; shall recommend to the Trustees candidates for degrees and perform all other duties necessary to the general administration of the University.

Section 7. *Meetings.* A meeting of the Board of Managers shall be held annually in the month of July, at which meeting a full report

of the operation and condition of the University, and a statement properly audited of all receipts and disbursements during the year, shall be presented, and a copy of which report and statement shall be forwarded, with the minutes of the Board of Managers, to the Board of Trustees, and also to the local governing bodies of the co-operating Missions for their information.

Special meetings shall be held at the request of three members of the Board, or at the call of the Executive Committee.

Section 8. *Quorum.* Two-thirds of the Board of Managers, at least a majority of the coöperating Missions being represented, shall constitute a quorum. All matters shall be decided by a majority vote, which shall in no case be less than half the members of the Board.

Section 9. *Rules and Regulations.* The Board of Managers shall have power to make for itself any rules and regulations not inconsistent with these By-Laws.

VI. Affiliated Schools

The University will entertain proposals for the affiliation of professional or other schools under missionary auspices, giving credits for work done and receiving their students for available courses. The enrollment of affiliated schools shall be made upon recommendation of the Board of Managers in consultation with the Senate and with the approval of the Board of Trustees.

VII. Internal Administration of the University

Section 1. *The Senate: Its Duties.*

(*a*) The Senate shall consist of the President of the University, the deans of all departments, and the other members of the several faculties.

(*b*) It shall decide upon all matters of government or discipline referred to it by the dean of any department.

(*c*) It shall pass upon the estimates of expenses presented by each department and make its recommendations regarding the same to the Board of Managers.

(*d*) It shall have under its consideration and oversight all of the various departments of the University, may plan for their development and expansion, and make recommendation to the Board of Managers regarding existing departments, or in regard to the establishment of new departments.

(*e*) It shall do such work and have such powers as may from time to time be delegated to it by the Board of Managers.

Section 2. *Duties of the President.* The duties of the President shall be:

(*a*) To supervise and guard the interests of all departments of the University.

(*b*) To be the official representative of the University.

(*c*) To exercise a general oversight of the property and business of the University.

(*d*) To appoint and, for sufficient cause, discharge all employees whose appointment and discharge are not otherwise provided for.

(*e*) To make an annual report of the University to the Board of Managers.

Section 3. *Duties of a Dean.* The duties of the Dean of a department shall be:

(*a*) In the absence of the President to preside at meetings of the faculty of his department.

(*b*) To supervise the teaching of his department.

(*c*) To receive, and, upon consultation with the faculty, dismiss when necessary the students of his department.

(*d*) To maintain discipline and order within the department.

(*e*) To inform the President of the University of all important matters relating to his department.

Section 4. *Faculties.*

(*a*) The faculty of a department shall consist of the President of the University, the Dean of the department, and all teachers in that department, regularly designated by the Board of Managers as members of the faculty.

(*b*) The faculty of a department shall prepare the course of study for its department, and submit the same to the Senate for its approval. (See By-Law V, Sect. 6.)

(*c*) The faculty of a department shall be under the direction of the Senate and shall be responsible to that body for the faithful performance of its duties.

(*d*) The faculty of a department shall prepare annually a list of estimates of expenses, and present it to the Senate for its approval.

(*e*) Any member of a faculty may, for sufficient cause and after due notice, be removed by the Board of Managers.

VIII. Amendments

After consideration by the Board of Managers, and upon notice of the proposed amendment in the call of the meeting, these By-Laws may be amended at any regular meeting of the Board of Trustees by a three-fourths (3/4) vote of those present.

APPENDIX F

CONSTITUTION OF THE BIBLE TEACHERS TRAINING SCHOOL FOR WOMEN, NANKING

Article I

That the name of this school shall be in English: Bible Teachers' Training School for Women. The name in Chinese shall be Ging Ling Shen Hsioh Nu Hsiao (金陵神學女校).

Article II

The aim of this school shall be:

1. To give educated Chinese women a thorough knowledge of the Scriptures.

2. To deepen the spiritual life of the students.

3. To train its students for efficient leadership.

Article III

Those members of the Board of Managers elected by the Missions shall constitute the Board of Trustees, whose duty it shall be to hold and control all lands and buildings and other material equipment, together with funds for the same.

Article IV

Each Mission Board desiring to participate in this Union shall be asked for an annual sum, not to exceed $200 gold, to share the running expenses of the School.

Article V

1. Each Mission Board assuring its proportion of annual current expense shall appoint one member on the Board of Managers.

Should any Board have two missions participating in this Union, each Mission may appoint one member on the Board of Managers.

This Board of Managers, when thus constituted, may elect, in addition, a number of members equal to half the numbers of those appointed by the Missions; these members to be selected from the Church at large, and at least half of them to be Chinese.

2. The powers and duties of the Board of Managers shall be as follows:

(*a*) To determine the general policy and curriculum of the school.

(*b*) To receive reports from the Faculty regarding rules, fees, budgets, receipts, expenditures and the work of the school.

(*c*) Members of the Faculty shall be elected by a two-thirds majority of the total membership of the Board.

Their election shall be confirmed annually by a majority of the Board of Managers.

No person shall be inducted into office if any two of the participating Missions protest within three months after his or her election.

Article VI

1. Members of the Faculty shall, on being inducted into office, subscribe to the Constitution.

2. The salaries of the members of the Faculty shall be provided by the Missions or otherwise, as the Board of Managers may arrange.

3. The Faculty shall have general management of the institution, and shall present an annual report to the Board of Managers.

4. The members of the Faculty are expected to attend the meeting of the Board, except when the latter is in the Executive session.

Article VII

Bible Teachers' Training School for Women accepts as the basis of its teaching the Word of God, and holds to the fundamental doctrines of our common evangelical faith, which has been the strength and heritage of the Christian Church through all of its history.

1. We accept the Scriptures of the Old and New Testaments as the inspired Word of God, the supreme rule of faith and practice, and as containing all things necessary to salvation.

2. We acknowledge the Lord Jesus Christ as the divine Son of God, and His vicarious atonement for the sins of the world.

3. We accept the divinity and personality of the Holy Spirit, and his operation in the work of regeneration and sanctification.

4. We hold that the Church of the Lord Jesus Christ is a spiritual institution, organized for spiritual ends, depending on spiritual power, and, as a Church, has no political authority.

Article VIII

Three members of the Board of Managers shall constitute an Executive Committee, to attend to urgent matters during the interim of Board meeting.

Article IX

(*a*) If amendments to the Constitution shall be desired, notice shall be sent to the Secretary at least three months before the general meeting of the Board.

(*b*) Any proposed amendment to the Constitution shall be submitted to the Missions and shall require a two-thirds vote, both of the Missions and of the Board, for ratification. After six months' notification, if any Mission fails to act, its vote shall be counted in the affirmative.

BY-LAWS

I

The Curriculum of the Bible Teachers' Training School for Women shall consist of four years of advanced work, conducted in two departments, a lower and a higher.

At the completion of the lower course a certificate shall be given; at the completion of the higher course a diploma shall be given. These courses are arranged to meet the demands of the graduates of Bible training schools, high schools, and colleges or their equivalent.

II

A committee of three, appointed by the Board of Managers of the Bible Teachers' Training School for Women, shall, with a like committee appointed by the Nanking School of Theology, constitute a joint Council for the consideration of matters that concern both institutions.

III

The Executive Committee shall consist of three members to be elected at each annual meeting after the election of officers.

IV

All members of the Board of Managers shall be elected for two years.

V

Money shall be drawn from the treasury only upon requisition signed by the acting principal and one member of the Executive Committee.

APPENDIX G

FINANCIAL COÖPERATION WITH CHINESE IN MISSION EDUCATIONAL INSTITUTIONS

The Central China Mission of the Presbyterian Church (North) has approved of the following plan for the reorganization of Lowrie High School in Shanghai:

(1) *Aim.* The school shall be conducted under an organization of Christian men residing in China, and with the express object of building up an institution where men may receive a thorough and practical education under the best Christian influence.

(2) *Name of Organization.* This organization shall be known as the Board of Managers of the Lowrie Institute.

(3) *Membership.* The Board shall have eighteen members, five representing the Alumni Association, five representing the Presbyterian Mission, and eight to be elected by the Board of Managers from among those who are deeply interested in the future development of the Lowrie Institute—preferably members of other denominations. The qualification for membership on the Board shall include membership in good standing in some evangelical church.

(4) *Officers.* The Board of Managers shall have an Executive Committee to be composed of the following officers: President, Vice-President, English Secretary, Chinese Secretary, and Treasurer, the officers of the Board to be elected at the annual meeting of the Board. We suggest that the Dean of the school be ex-officio member of the Executive Committee with full powers.

(5) *Powers and Duties.* The Board shall have power to raise funds, to own property, to keep in custody such funds and properties as are entrusted to its care, to determine the policy of the school and appoint a faculty. It is understood that no appeals for funds shall be made to the constituency of the Presbyterian Church in the U. S. A. unless permission to do so is given by the New York Board through the China Council.

(6) The Executive Committee of the Board shall meet regularly once a month and the Board shall meet once a year.

(7) The Mission agrees to set aside Mr. Silsby and Mr. Montgomery for the work of the school for five years, each missionary to be allowed to take his regular furlough when due.

(8) The Mission agrees, subject to the approval of the Board in New York, to let the Board of the Institute have the use of the school plant so long as the institution is conducted, in the opinion of the

Mission, on Christian principles and with efficiency, it being understood that missionary residences are not a part of the school plant but that the Mission will continue to provide residences for its missionaries working in the school.

(9) The Board of Managers shall bear all the financial responsibility of the school with the exception of the salaries of the missionaries employed, it being understood that the annual appropriation of $1,000 Mex. now being received from the Board of Foreign Missions should be continued until the $10,000 gold endowment has been raised in America, or proportionately according to the relative amount of income received from the endowment secured, and that this $1,000 Mex. received annually from the Mission shall be a scholarship fund which shall be allotted by the Central China Mission through the Shanghai station, in accordance with the scholarship rules adopted by the Board of Managers. It is understood that the method of holding and investing endowment funds contributed by the constituency of the Presbyterian Church in the U. S. A. shall be determined by the New York Board.

	GRADE OF SCHOOL	NUMBER OF SCHOOLS											
		Government			Public			Private			Total		
		Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
Primary Education	Primary — Primary	—	—	—	81,337	2,459	83,796	34,601	555	35,156	115,938	3,014	118,952
	Primary — Higher Primary	—	—	—	5,511	454	5,965	1,780	117	1,897	7,291	571	7,862
	Second Class — Agricultural	—	—	—	279	—	279	8	1	9	287	1	288
	Second Class — Technical	—	—	—	58	10	68	2	21	23	60	31	91
	Industrial — Commercial	—	—	—	77	—	77	33	—	33	110	—	110
	Others	—	—	—	1,140	25	1,165	48	9	57	1,188	34	1,222
Secondary Education	Middle Schools	—	—	—	382	3	385	53	6	59	435	9	444
	Normal Schools	1	1	2	136	60	196	—	13	13	137	74	211
	First Class — Agricultural	—	—	—	39	1	40	2	—	2	41	1	42
	First Class — Technical	—	—	—	21	3	24	1	5	6	22	8	30
	Industrial — Commercial	—	—	—	19	—	19	4	1	5	23	1	24
	Others	1	—	1	332	17	349	4	5	9	337	22	359
Higher Education	Higher Normal	2	—	2	8	—	8	—	—	—	10	—	10
	Colleges — Law	1	—	1	24	—	24	17	—	17	42	—	42
	Colleges — Medical	1	—	1	5	—	5	3	—	3	9	—	9
	Colleges — Agricultural	1	—	1	6	—	6	—	—	—	7	—	7
	Colleges — Technical	3	—	3	7	—	7	3	—	3	13	—	13
	Colleges — Commercial	—	—	—	3	—	3	2	—	2	5	—	5
	Colleges — Foreign Language	—	—	—	2	—	2	—	—	—	2	—	2
	University — Preparatory	1	—	1	2	—	2	7	—	7	10	—	10
	University — Courses — Arts	—	—	—	—	—	—	—	—	—	—	—	—
	University — Courses — Science	—	—	—	—	—	—	—	—	—	—	—	—
	University — Courses — Law	—	—	—	—	—	—	—	—	—	—	—	—
	University — Courses — Commerce	—	—	—	—	—	—	—	—	—	—	—	—
	University — Courses — Medicine	—	—	—	—	—	—	—	—	—	—	—	—
	University — Courses — Agriculture	—	—	—	—	—	—	—	—	—	—	—	—
	University — Courses — Technical	—	—	—	—	—	—	—	—	—	—	—	—
	University — Others	2	—	2	2	—	2	2	—	2	6	—	6
	Total	13	1	14	89,390	3,032	92,422	36,570	733	37,303	125,973	3,766	129,739

	GRADE OF SCHOOL	NUMBER OF PUPILS IN SCHOOLS IN CHINA											
		Government			Public			Private			Total		
		Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
Primary Education	Primary — Primary	—	—	—	2,620,592	125,370	2,745,962	930,507	24,135	954,642	3,551,099	149,505	3,700,604
	Primary — Higher Primary	—	—	—	305,262	15,038	320,300	62,367	3,691	66,058	367,629	18,729	386,358
	Second Class — Agricultural	—	—	—	11,155	21	11,176	283	62	345	11,438	83	11,521
	Second Class — Technical	—	—	—	2,723	815	3,538	72	1,096	1,168	2,795	1,911	4,706
	Industrial — Commercial	—	—	—	3,683	—	3,683	757	—	757	4,440	—	4,440
	Others	—	—	—	29,554	921	30,475	1,623	339	1,962	31,177	1,260	32,437
Secondary Education	Middle Schools	—	—	—	60,821	327	61,148	8,001	621	8,622	68,822	948	69,770
	Normal Schools	217	213	430	21,073	5,843	26,916	—	629	629	21,290	6,685	27,975
	First Class — Agricultural	—	—	—	4,183	210	4,393	266	—	266	4,449	210	4,659
	First Class — Technical	—	—	—	3,192	158	3,350	98	475	573	3,290	633	3,923
	Industrial — Commercial	—	—	—	1,790	—	1,790	167	12	179	1,957	12	1,969
	Others	130	—	130	16,034	809	16,843	1,022	164	1,186	17,186	973	18,159
Higher Education	Higher Normal	764	—	764	1,593	—	1,593	—	—	—	2,357	—	2,357
	Colleges — Law	632	—	632	8,653	—	8,653	6,120	—	6,120	15,405	—	15,405
	Colleges — Medical	166	—	166	387	—	387	347	—	347	900	—	900
	Colleges — Agricultural	186	—	186	1,119	—	1,119	—	—	—	1,305	—	1,305
	Colleges — Technical	1,082	—	1,082	1,118	—	1,118	358	—	358	2,558	—	2,558
	Colleges — Commercial	—	—	—	572	—	572	368	—	368	940	—	940
	Colleges — Foreign Language	—	—	—	202	—	202	—	—	—	202	—	202
	University — Preparatory	718	—	718	488	—	488	1,033	—	1,033	2,239	—	2,239
	University — Courses — Arts	176	—	176	—	—	—	—	—	—	167	—	176
	University — Courses — Science	47	—	47	—	—	—	—	—	—	47	—	47
	University — Courses — Law	298	—	298	121	—	121	—	—	—	419	—	419
	University — Courses — Commerce	—	—	—	—	—	—	212	—	212	212	—	212
	University — Courses — Medicine	—	—	—	—	—	—	—	—	—	—	—	—
	University — Courses — Agriculture	—	—	—	—	—	—	—	—	—	—	—	—
	University — Courses — Technical	94	—	94	271	—	271	—	—	—	365	—	365
	Others	217	—	217	177	—	177	211	—	211	605	—	605
	Total	4,727	213	4,940	3,094,763	149,512	3,244,275	1,013,812	31,224	1,045,036	4,113,302	180,949	4,294,251

APPENDIX I

MEMORANDUM OF AGREEMENT

Made Between the Board of Foreign Missions of the American Presbyterian Church (North) and the Donors of the Missions Building

This.....day of December.....in the year of our Lord, one thousand nine hundred and seventeen, between..... of.....in the County of.....and state of....., hereinafter called the "Donors," and the Board of Foreign Missions of the Presbyterian Church in the United States of America, a corporation organized under the laws of the State of New York, hereinafter called "The Board."

First. The Donors promise and agree to and with The Board to pay over to it in installments as may be called for by The Board the sum of One hundred and fifty thousand Dollars ($150,000.00) gold, or so much thereof as shall be necessary, to be expended by The Board in erecting upon a site, in the City of Shanghai or some other city in China, to be provided by The Board, a building suitable for the purposes and objects hereinafter set forth and in furnishing and equipping the same.

Second. In consideration of the said gift, The Board promises and agrees to expend said sum of $150,000.00 gold or so much thereof as may be necessary, when received, in erecting upon premises owned by it and known as Number 18 Peking Road, in said City of Shanghai, China, or upon some other suitable site in said city or in some other city in China, to be purchased with the proceeds of the sale of said premises, a building suitable for the purposes and objects hereinafter set forth, and in furnishing and equipping the same: to give the building the name, "Missions Building" or such other title as may be agreed upon by the Donors and The Board and to place therein such memorial tablet as may be desired by the Donors.

It is expressly understood and agreed by and between the parties hereto, as follows:

Third. The purposes and objects of said building will be,—to promote the principles of coöperation and the spirit of fellowship and accord among the Christian forces at work in China: to forward the unity of the Christian Church in China: to encourage the most harmonious and efficient coördination of the work of all missionary agencies, both among themselves and in relation to the Chinese Church: and to assist as far as possible in the equipment of the Christian forces in China to deal adequately with their task, both in

the wide range of detail and as a whole: and especially to assist the movement of coöperation and coördination represented in the establishment and the activities of the China Continuation Committee.

Fourth. The building shall be erected primarily for the use of the China Continuation Committee and its successors, in order to enable it more effectively to carry on the work it is doing in pursuance of the purposes and objects above stated.

Fifth. It is hoped and expected that the China Continuation Committee and its successors will so use the building that all of the agencies of the Chinese Church and of the missionary body of China in general, evangelistic, educational, medical, and literary, whether denominational or undenominational, or interdenominational, may be brought into the closest and most harmonious association, in order to promote, so far as possible, close and sympathetic relations between foreign missions and the Chinese Church: and that the movement for bringing to Chinese women the blessings of the Gospel may be promoted: and that such agencies of the Chinese Church as may be developed may be housed, if possible, in the building.

Sixth. The building shall be planned to provide an Assembly Room, Committee Rooms, a Library, and such other rooms and general facilities as may be deemed best, as well as offices and other adequate quarters for the councils and officers of all the agencies and societies, whether Chinese or foreign, or both, which may be led to make use of the building, and which may be admitted by the Board of Management.

Seventh. The building shall be under the control and management of the China Continuation Committee or of such committee as The Board shall recognize as its successor in the administration of the work of interdenominational coöperation conforming to the purposes and objects contemplated in the erection of the building, as above set forth. To this end the China Continuation Committee shall appoint a Board of Managers, subject to ratification by The Board (Party of the second part herein): and in case of its disapproval of any appointment made by the China Continuation Committee or its successors, The Board shall have power to reject the same, and, if deemed best by it, to nominate and appoint someone else in place of the nominee disapproved.

Eighth. In case the China Continuation Committee or its successors fails substantially to carry out the purposes and objects for which the building and site have been given, The Board shall have power to terminate the control and management of the building by the China Continuation Committee or its successors: and in such case it shall thereafter administer the property itself in accordance with the purposes and objects of the building as above set forth.

Ninth. In case of a difference of opinion between The Board and the China Continuation Committee or its successors as to whether the China Continuation Committee or its successors have

substantially failed to carry out the purposes and objects for which the building and site have been provided, such difference shall be referred to three arbitrators,—one to be chosen by The Board, one by the China Continuation Committee or its successors, and the third to be chosen by the two arbitrators so chosen as aforesaid, who shall hear and determine the controversy on its merits, and whose decision thereon shall be binding upon the parties.

Tenth. The Board of Management shall determine the rentals to be charged and collected for the use and occupation of offices and other accommodations in the building. The rentals shall be applied in maintaining the building,—including repairs, insurance, taxes, a sinking fund, and other charges, and the surplus rentals, if any, shall be used by the China Continuation Committee or its successors for the promotion of the purposes and objects above set forth.

IN WITNESS WHEREOF the parties of the first part have subscribed their names and affixed their seals and the party of the second part has caused these presents to be subscribed in its corporate name and its corporate seal to be affixed, the day and year first above written.

APPENDIX J

BRITISH MISSIONARIES ON WAR SERVICE

No complete list has yet been made of the missionaries to China who have gone on War Service during the past four years. The following figures referring to a few British Societies was compiled on October 1st, 1918.

Wesleyan Methodist Mission:

R. A. M. C.	4
Army	1
Labour Corps	1
Y. M. C. A.	9
Serbia, R. A. M. C.	1
Siberia, Red Cross	1–17

London Mission:

Siberia, Red Cross	1
R. A. M. C.	3
Labour Corps	8–12

S. P. G.:

R. A. M. C.	1
Labour Corps	3
Women's A. A. C.	1– 5

Baptist Mission:

R. A. M. C., Labour, &c.	–18

Canadian Presbyterian Mission:

R. A. M. C.	8
Labour Corps	6
Y. M. C. A., France	1
Other work	1
Going soon for Y. M. C. A.	1–17

Church Missionary Society:

Labour Corps	3
R. A. M. C. (Chekiang)	1– 4
	73

APPENDIX K

ROMAN CATHOLIC MISSIONS IN CHINA, 1918

(Calendrier-Annuaire, 1919)

Apostolic Vicariate	To Whom Entrusted	Head-Quarters and Principal Residence	Bishops	Priests		Christians	Catechumens
				Europeans	Chinese		
First Region							
Chihli — N. Chihli	Lazarists	Peking	1	38	90	277,281	11,597
Chihli — W. ,,	,,	Chengting	1	15	38	68,198	5,500
Chihli — E. ,,	,,	Yungping	1	10	2	15,106	11,000
Chihli — Cent. ,,	,,	Paoting	1	20	39	89,112	4,000
Chihli — Chihli Coast	,,	Tientsin	1	7	19	37,356	1,500
Chihli — S. E. Chihli	Jesuits	Sienhsien	2	48	28	99,402	9,023
Honan — N.	Milan F.M.	Weihwei	1	20	2	15,533	3,231
Manchuria — S. Manchuria	Paris F.M.	Moukden	1	28	19	30,428	3,049
Manchuria — N. ,,	,,	Kirin	1	21	17	25,394	1,728
Mongolia — E. Mongolia	Belgian F.M.	Our Lady of the Pines	1	39	15	32,887	7,006
Mongolia — C. ,,	,,	Sinwantse	2	45	26	42,478	5,220
Mongolia — W. ,,	,,	Eul-che-se-king-ti	1	41	3	26,830	14,040
		Totals	14	332	298	760,065	76,894
Second Region							
Ili (Sinkiang) (M.)	Belgian F.M.	Ili	—	4	—	313	—
Kansu — N. Kansu	,,	Liangchowfu	1	19	—	4,423	612
Kansu — S. ,, (P.A.)	,,	Tsinchow	—	15	2	2,295	802
Shensi — N. Shensi	Franciscans	Yenanfu	1	13	—	1,935	3,789
Shensi — C. ,,	,,	Sianfu	1	9	31	32,642	7,675
Shensi — S. ,,	F.M. of Rome	Han-Tchong	—	9	6	15,328	4,341
Shansi — N. Shansi	Franciscans	Taiyuanfu	1	22	19	33,900	10,000
Shansi — S. ,,	,,	Luanfu	1	25	11	28,604	7,?16
Shantung — N. Shantung	,,	Tsinanfu	1	27	27	40,903	17,694
Shantung — E. ,,	,,	Chefoo	1	26	9	14,275	15,022
Shantung — S. ,,	German F.M.	Yenchowfu	1	64	20	92,387	49,502
		Totals	8	236	125	267,005	116,653

Third Region

Honan	W. Honan	M.E. Parme	Hiangcheng	1	12	—	8,133	5,016
	E. „	„ Milan	Kaifeng	1	13	8	16,231	12,763
	S. „	„ „	Nanyang	1	5	3	7,438	2,000
Hupeh	E. Hupeh	Franciscans	Wuchang	1	31	22	40,762	—
	N. W. „	„	Laohokow	1	16	17	31,356	20,200
	S. W. „	„	Ichang	1	30	9	28,198	10,512
Hunan	N. Hunan	St. Augustinians	Lichow	1	28	2	9,597	12,387
	S. „	Franciscans	Hengchowfu	1	18	6	16,491	15,091
Kiangsi	N. Kiangsi	Lazaristes	Kiukiang	1	19	15	29,019	13,368
	E. „	„	Fuchow	1	20	20	27,384	3,421
	S. „	„	Kianfu	1	11	18	21,382	6,383
Chekiang	E. Chekiang	„	Ningpo	1	18	21	33,757	4,000
	W. „	„	Hangchow	1	13	18	18,766	2,512
Kiangnan		Jesuits	Shanghai	1	127	73	251,242	90,495
			Totals	14	361	232	539,756	198,148

Fourth Region

Kweichow	Paris F.M.	Kweiyang	1	52	19	34,038	2,439
N. W. Szechwan	„	Chengtu	1	31	46	49,335	—
E. „	„	Chungking	1	43	62	47,888	6,442
S. „	„	Suifu	2	36	20	34,106	5,214
Kienchang	„	Ningyuan	1	12	3	9,543	3,500
Yunnan	„	Yunnanhsien	2	25	17	16 489	10,588
Tibet	„	Tatsienlu	1	17	2	3,744	200
		Totals	9	216	169	195,143	28,383

Fifth Region

Foochow	S. Dominicans	Foochow	1	34	18	50,727	12,315
Amoy	„	Amoy	1	22	9	10,943	15,331
Hongkong	Milan F.M.	Hongkong	1	20	13	21,858	10,645
Kwangtung	Paris F.M.	Canton	1	53	17	31,337	5,000
Swatow		Swatow	1	20	9	34,402	—
Kwangsi	„	Nanning	1	25	8	4,969	2,500
Diocese of Macao		Macao	—	57	8	40,000?	—
Mission Agencies			—	28	—	—	—
		Totals	6	259	82	194,236	35,791
TOTALS for Roman Catholic Missions in China (1918)			51	1,409	906	1,956,205	455,169
TOTALS for Roman Catholic Missions in China (1916)			64	1,463	806	1,748,383	424,586

PART XI

STATISTICS AND CHARTS

C. L. Boynton

Uniform Statistics

For the fourth year the statistics of missions in China have been collected on uniform blanks in accordance with the schedules suggested by the Committee on Statistics appointed by the Continuation Committee of the World Missionary Conference, 1910, with slight adaptation to conditions in China. The results are presented on four sheets enclosed in the pocket at the back of the YEAR BOOK. They will be found superior to similar previous compilations in their greater accuracy and completeness, and in the inclusion of the totals of previous years for comparison.

Permanent Statistical Secretaries

The collecting may now properly be termed a habit, and the figures reflect the experience of the increasing number of statistical secretaries who may be considered "permanent." Their critical faculties are being trained and all students of missions, as well as the Statistical Secretary of the China Continuation Committee, are profiting by this. If all societies could follow the example thus set, much of the odium which has hitherto been attached to missionary statistics would be removed.

Figures for 1917

As during the two years previous, it has been attempted to collate figures for years ending within the same calendar year. The failure to report has made this an impossibility in some cases. Wherever published data were available to supply this lack, they have been used. This is unsatisfactory, as the definitions that underlie these independent returns vary within wide limits. Misinterpretations due to lack of familiarity with peculiar mission practice, cannot be entirely avoided, but the Statistical Secretary will appreciate correction at any point.

New Forms for 1918

Attention should be called to the preparation of new statistical forms now in the hands of statistical secretaries for reports of years ending during 1918. The educational sheets have been combined in one, new columns have been provided to distinguish between normal and Bible training schools, and the definitions of primary, and middle, and higher schools have been made more precise, to meet the wishes of the secretaries of the China Christian Educational Association. In January, 1918, a completely revised form for medical statistics was prepared at the request of, and in consultation with, a special committee of the China Medical Missionary Association. This Association circulated these among medical workers and obtained much new data of value, but the number of returns was not sufficient to justify an attempt to substitute the new for the old in the statistical sheet (III) accompanying this volume. The new form will be used exclusively in securing the returns for 1918.

Acknowledgments

The thanks of all are due to the painstaking and often tedious labour of hundreds of station secretaries, and scores of mission statistical secretaries, who have collaborated in the collection of these figures. Special mention should be made of the work of Mrs. Grace B. Service, statistician of the West China Advisory Council, who secured practically complete returns of all work in West China. The Charts (Sheets V and VI), which accompany the tables, were prepared under the supervision of the Rev. M. T. Stauffer, Secretary of the Special Committee on Survey and Occupation of the China Continuation Committee, and portray graphically some of the striking facts which are more or less concealed in columns of figures.

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Symbols Used in the National System of Phonetic Writing

With Key Characters and Equivalents in Roman Letters.

	Phonetic Symbols	Key Characters	Wade Rom'zn
	INITIALS		
1	ㄍ	哥	KÊ
2	ㄎ	科	K'Ê
3	ㄫ	(我)	NG (O)
4	ㄐ	基	CHI
5	ㄑ	奇	CH'I
6	ㄏ	尼	NI
7	ㄉ	得	TÊ
8	ㄊ	特	T'Ê
9	ㄋ	訥	NÊ
10	ㄅ	撥	PÊ
11	ㄆ	坡	P'Ê
12	ㄇ	摸	MÊ
13	ㄈ	佛	FÊ
14	ㄨㄛ	窩	(WO) V
15	ㄗ	姿	TZŬ
16	ㄘ	疵	T'ZŬ
17	ㄙ	私	SZ'Ŭ
18	ㄓ	之	CHIH
19	ㄔ	池	CH'IH
20	ㄕ	詩	SHIH
21	ㄏ	嗑	HÊ
22	ㄒ	希	HSI
23	ㄌ	勒	LÊ
24	ㄖ	日	JIH

	Phonetic Symbols	Key Characters	Wade Rom'zn
	MEDIALS		
25	ㄧ	衣	(Y) I
26	ㄨ	烏	(W)U
27	ㄩ	迂	(Y)Ü
	FINALS		
28	ㄚ	阿	A
29	ㄛ	哦	O,Ê
30	ㄝ	耶	(Y)EH
31	ㄟ	危	(W)EI
32	ㄞ	哀	AI
33	ㄠ	嗷	AO
34	ㄡ	歐	OU
35	ㄢ	安	AN
36	ㄤ	昂	ANG
37	ㄣ	恩	(E)N
38	ㄥ	哼	(Ê)NG
39	ㄦ	兒	ÊRH

Tone Chart. Dot at corner indicates tone as in chart. The first tone will be indicated by a short horizontal stroke under the lower left-hand corner.

The Romanizations above indicate the sound of the Phonetic Symbols when they are used *alone*. When the Phonetic Symbols are *combined* to represent Chinese words, the letters printed in light-faced type are elided. Letters enclosed in parentheses may or may not be elided in combination.

I. STATISTICS OF THE WORK OF PROTESTANT MISSIONS IN CHINA FOR YEAR 1917.

A. FOREIGN FORCE | B. CHINESE FORCE | C. THE CHINESE CHURCH

Name of Society or Mission	District or Mission	Statistical Year (Month ending)	1 Ordained Men	2 Unordained Men	3 Men, Total	4 Wives	5 Other Women	6 Women, Total	7 Total Foreign Force	8 Women Workers	9 Ordained	10 Unordained	11 Men, Total	12 Wives	13 Other Women	14 Women, Total	15 Total Chinese Force	16a Communicants (or Full Members)	17 Other Baptized Persons	18 Men	19 Women	20 Total Communicants	21 Other Adherents	22 Total Christian Community	23a Sunday-School Work: Scholars	24 Students	25 Pupils	26 Other Educational Institutions	27 Hospitals and Dispensaries	28 Chinese Contributions
GRAND TOTAL FOR ALL SOCIETIES		1916 1917 1918	1618 1581 1613	1587 1508 1579	3205 3089 3192	2161 1955 2059	2726 2456 2658	4887 4411 4717	8092 7500 7909	1256 1158 1208	784 1007 1163	1007 1095 1125	1791 2102 2288	1165 1165 1165	1163 1163 1163	2328 2328 2328	4119 4430 4616	195 212	3098 4766 4766	1768 2766 2766	1330 2000 2000	3098 4766 4766	1232 2000 2000	4330 6766 6766	1026 1026 1026	1315 1315 1315	1315 1315 1315	1315 1315 1315	1315 1315 1315	1315 1315 1315
"ANGLICAN" Church Missionary Society	Grand Total		107	72	179	101	178	279	458	115	51	410	461	286	1065	1351	1812	1	1	1	1	1	1	1	1	1	1	1	1	1
	Fukien		21	6	27	16	25	41	68	16	6	46	52	30	110	140	192	1	1	1	1	1	1	1	1	1	1	1	1	1
	Hupeh		6	3	9	5	10	15	24	5	2	15	17	10	40	50	74	1	1	1	1	1	1	1	1	1	1	1	1	1
	Kwangtung		6	3	9	5	10	15	24	5	2	15	17	10	40	50	74	1	1	1	1	1	1	1	1	1	1	1	1	1
	Mid China		6	3	9	5	10	15	24	5	2	15	17	10	40	50	74	1	1	1	1	1	1	1	1	1	1	1	1	1
	Shansi		6	3	9	5	10	15	24	5	2	15	17	10	40	50	74	1	1	1	1	1	1	1	1	1	1	1	1	1
	Shensi		6	3	9	5	10	15	24	5	2	15	17	10	40	50	74	1	1	1	1	1	1	1	1	1	1	1	1	1
	Yangtsze		6	3	9	5	10	15	24	5	2	15	17	10	40	50	74	1	1	1	1	1	1	1	1	1	1	1	1	1
	Yunnan		6	3	9	5	10	15	24	5	2	15	17	10	40	50	74	1	1	1	1	1	1	1	1	1	1	1	1	1
	Yünnan		6	3	9	5	10	15	24	5	2	15	17	10	40	50	74	1	1	1	1	1	1	1	1	1	1	1	1	1
Fukien to Upper and Lower Chiang Mission			14	12	26	16	25	41	67	16	6	46	52	30	110	140	192	1	1	1	1	1	1	1	1	1	1	1	1	1
	Foochow		14	12	26	16	25	41	67	16	6	46	52	30	110	140	192	1	1	1	1	1	1	1	1	1	1	1	1	1
	Shaowu		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Hupeh to Upper and Lower Chiang Mission			6	3	9	5	10	15	24	5	2	15	17	10	40	50	74	1	1	1	1	1	1	1	1	1	1	1	1	1
	Ichang		6	3	9	5	10	15	24	5	2	15	17	10	40	50	74	1	1	1	1	1	1	1	1	1	1	1	1	1
	Wuchang		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Kwangtung to Upper and Lower Chiang Mission			6	3	9	5	10	15	24	5	2	15	17	10	40	50	74	1	1	1	1	1	1	1	1	1	1	1	1	1
	Canton		6	3	9	5	10	15	24	5	2	15	17	10	40	50	74	1	1	1	1	1	1	1	1	1	1	1	1	1
	Hongkong		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Mid China to Upper and Lower Chiang Mission			6	3	9	5	10	15	24	5	2	15	17	10	40	50	74	1	1	1	1	1	1	1	1	1	1	1	1	1
	Changsha		6	3	9	5	10	15	24	5	2	15	17	10	40	50	74	1	1	1	1	1	1	1	1	1	1	1	1	1
	Hengchow		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Shansi to Upper and Lower Chiang Mission			6	3	9	5	10	15	24	5	2	15	17	10	40	50	74	1	1	1	1	1	1	1	1	1	1	1	1	1
	Taiyuanfu		6	3	9	5	10	15	24	5	2	15	17	10	40	50	74	1	1	1	1	1	1	1	1	1	1	1	1	1
	Hwochow		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Shensi to Upper and Lower Chiang Mission			6	3	9	5	10	15	24	5	2	15	17	10	40	50	74	1	1	1	1	1	1	1	1	1	1	1	1	1
	Hanchung		6	3	9	5	10	15	24	5	2	15	17	10	40	50	74	1	1	1	1	1	1	1	1	1	1	1	1	1
	Sianfu		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Yangtsze to Upper and Lower Chiang Mission			6	3	9	5	10	15	24	5	2	15	17	10	40	50	74	1	1	1	1	1	1	1	1	1	1	1	1	1
	Anking		6	3	9	5	10	15	24	5	2	15	17	10	40	50	74	1	1	1	1	1	1	1	1	1	1	1	1	1
	Wuhu		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Yünnan to Upper and Lower Chiang Mission			6	3	9	5	10	15	24	5	2	15	17	10	40	50	74	1	1	1	1	1	1	1	1	1	1	1	1	1
	Yünnanfu		6	3	9	5	10	15	24	5	2	15	17	10	40	50	74	1	1	1	1	1	1	1	1	1	1	1	1	1
	Yüanchiang		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Yünnan to Upper and Lower Chiang Mission			6	3	9	5	10	15	24	5	2	15	17	10	40	50	74	1	1	1	1	1	1	1	1	1	1	1	1	1
	Tengyueh		6	3	9	5	10	15	24	5	2	15	17	10	40	50	74	1	1	1	1	1	1	1	1	1	1	1	1	1
	Yünnanfu		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Hwai Mo Memorial Mission			—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Mongolian Mission			—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Shanghai Mid-China

II. STATISTICS OF THE WORK OF PROTESTANT MISSIONS IN CHINA FOR YEAR 1917.

D. EDUCATIONAL STATISTICS

NOTES ON COLUMN HEADINGS

Table D. Educational Statistics.

REFERENCES TO NOTES IN TABLES

GENERAL NOTES

In these tables the total and grand totals are given where the figures of which they are the sum are known. In some cases, however, for which the detailed information cannot be given, owing to incomplete report, the above manner of obtaining totals has been followed from statistical averages and figures are not available in general account of publication.

In cases where no figures can be supplied, a dash (—) is used, but where zero should be given a cipher (0) is shown. Where a dagger (†) accompanies a total in the same line it is superfluous to count, either, as the totals are to be correct unless certain missions are omitted. It is further thereby pointing figures from those added in use. "Those in parenthesis" are those. The

III. STATISTICS OF THE WORK OF PROTESTANT MISSIONS IN CHINA FOR YEAR 1917.

E. MEDICAL STATISTICS

Name of Society or Mission	District as Mission	Reported Year Ending	Foreign Physicians Male	Foreign Physicians Female	Foreign Trained Nurses	Chinese Physicians	Chinese Medical Assistants (Women)	Hospitals: Buildings	Hospitals: Number of Beds	Hospitals: In-patients	Hospitals: Out-patients	Dispensaries: Buildings	Dispensaries: Patients Treated	Dispensaries: Cases	Dispensaries: Visits	Training Classes: Students	Training Classes: Graduates	Total Number of Students in Medical Schools	Medical Schools (b): Schools	Medical Schools (b): Students, Men	Medical Schools (b): Students, Women	Schools for Nurses (b): Schools	Schools for Nurses (b): Students	Other Philanthropic Institutions: Institutions	Other Philanthropic Institutions: Inmates	Other Institutions	Union Work (b)
GRAND TOTAL FOR	**ALL SOCIETIES**	**1918**	**227**	**106**	**167**	**181**	**824**	**724**	**3282**	**13405**	**1044[1]**	**[2]2870**	**227**	**[3]53541**	**95**	**[4]3176**	**[5]2005[6]**	**29**	**799**	**67**	**36**	**222**	**76**	**2646**	**[7]52142**	—
" " "	" " "	**1916**	**207**	**93**	**136**	**172**	**661**	**672**	**2772**	**11985**	**[2]2118**		**215**	**[3]42691**	**112**	**[4]3654**	**[5]2049[6]**	**21**	**[8]1115**	**65**	**51**	**405**	**80**	**2191**	**[7]39778**	—
" " "	" " "	**1917**	**219**	**91**	**182**	**212**	**877**	**769**	**3312**	**[2]13997**	**[2]3570**	**315**	**[3]46491**	**[4]5**	**[5]4439**	**[5]2367[6]**	**31**	**[8]1205**	**69**	**[8]1**[9]	**[8]1**[9]	**[8]6**[9]	**[8]716**[9]	**97**	**[8]1931**	**[8]61299**	—
ANGLICAN	**Grand Total**		**26**	**6**	**[9]**	**[9]**	**[9]**	**[9]**	**[9]**	**[9]**	**[9]**	**[9]**	**[9]**	**[9]**	**[9]**	**[9]**	**[9]**	**[9]**	**[9]**	**[9]**	**[9]**	**[9]**	**[9]**	**[9]**	**[9]**	**[9]**	—
Church of Eng., Canada, Church Miss. Society	Honan	s11-21	1	1		1	2	2	2			1		4000													—
	Total		1	1	1	1	2	2	2	150	11291	2000	1	3911			2070	1	75	1	1	81	12	665	43141	—
	Fukien (a)	s11-21			1	1		1	19	105	7000			2000			2000					44	8	565	13000	14.
	Hupeh (a)	s11-21												1911			70					37	4	100	141	—
	Mid-China	s11-21						1	15	45	1291			1000			1000					7	1		1000	—
	South China	s11-21																									—
	West China	s11-21																									—
Presbyterian Episcopal	Anking	s11-21																									—
Luth. Church Missouri	Hankow	s11-21																									—
	Shanghai	s11-21																									—
Soc. for the Prop. of Gosp	Total		1																								—
	North China	s11-21																									—
	Shantung	s11-21																									—
BAPTIST	**Grand Total**		**20**	**3**	**22**	**26**	**65**	**72**	**31**	**995**	**10560**	**2886**	**26**	**13[10]79**	**11**	**615**	**25[10]33**	**2**	**9**		**4**	**21**	**2**	**181**	**41[10]**	—
Am. Advent. Miss. Soc.	Ao, Kwang	s11-20																									—
Am. Bapt. Pub. Miss. Soc.	Total		**10**	**4**	**5**	**15**	**15**	**16**	**4[11]**	**687**	**7329**	**856**	**15**	**5[12]13**	**1**	**267**	**1[13]105**	**1**	**5**		**4**	**21**	**1**	**8**	**5[14]19**	—
	East China	s11-22																									—
	South China		**2**	**1**	**1**	**1**	**11**	**10**	**2**	**187**	**1977**	**[15]**	**2**	**[16]1439**	**1**	**[17]77**	**[18]1514**		**1**		**1**	**1**		**1**	**[19]75**	—
Baptist Miss. Society	West China	s11-21	**2**	**1**	**1**	**1**	**1**	**1**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
	Total		**2**	**1**	**1**	**1**	**1**	**1**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
	Shensi	s11-21																									—
	Shantung	s11-21																									—
	Shansi	s11-21																									—
General Bd. Southern Ch., So. Bapt. Convention	Total		**1**	**1**	**1**	**1**	**1**	**1**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
	Central China	s11-21																									—
	Canton	s11-21																									—
	Kiangsi	s11-21																									—
	Shantung	s11-21																									—
Swedish Baptist Mission	Shensi	s11-21																									—
	Total		**2**	**1**	**2**	**2**	**2**	**2**	**2**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
CONGREGATIONAL	**Grand Total**		**21**	**2**	**6**	**13**	**50**	**53**	**27**	**1075**	**10426**	**3988**	**16**	**18[10]28**		**25**	**6[10]52**		**6**		**2**	**18**	**6**	**68**	**11[10]61**	—
Am. Bd. Com. For. Miss.	Peoching	s11-21	**7**	**1**	**1**	**2**	**3**	**18**	**7**	**239**	**1430**	**[10]**	**8**	**2[10]13**		**2**	**1[10]19**		**4**		**2**	**12**	**5**	**48**	**[10]**	—
	Kiangsi	s11-21	**2**	**1**	**1**	**1**	**1**	**2**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
	Kiukiang	s11-21	**1**	**1**	**1**	**1**	**1**	**1**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
	South China	s11-21	**1**	**1**	**1**	**1**	**1**	**1**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
London Miss. Society	No medical work																										—
	O. China	s11-21	**1**	**1**	**1**	**1**	**4**	**5**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
	Shansi	s11-21	**1**	**1**	**1**	**1**	**4**	**5**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
	South China	s11-21	**1**	**1**	**1**	**1**	**4**	**5**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
	Total		**3**	**1**	**1**	**1**	**4**	**5**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Methodist Protestant	Chihli	s11-21																									—
	Total																										—
LUTHERAN	**Grand Total**		**16**	**2**	**20**	**8**	**29**	**67**	**27**	**595**	**6030**	**830**	**22**	**18[10]79**	**5**	**1[10]62**	**1[10]07**	**1**	**4**		**3**	**25**	**3**	**229**	**20[10]76**	—
Augustana Synod Mission Board Miss. Society	Augustana	s11-21	**5**	**1**	**3**		**5**	**2**	**2**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Berlin Miss. Society		s11-21	**4**		**2**		**7**			**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Finland Miss. Society	Manchuria	s11-21																									—
Hauge Synod Miss. Society	Honan	s11-21	**1**	**1**	**1**	**1**	**4**	**4**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Norsk Lutheran Miss.	Kiangsi	s11-21	**1**	**1**	**1**	**1**	**1**	**1**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Norway, Miss. Society	Hwasu, Hupeh	s11-21	**1**	**1**	**2**	**1**	**1**	**5**	**2**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Norwegian Miss. Society	Hwasu, Hupeh	s11-21	**1**	**1**	**2**	**1**	**1**	**5**	**2**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Swedish Miss. Society	Shensi	s11-21	**1**	**1**	**2**	**1**	**1**	**5**	**2**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Swedish Ev. Mission Cov.	Hupeh	s11-21	**1**	**1**	**2**	**1**	**1**	**5**	**2**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Swedish Miss. Society	Hupeh	s11-21	**1**	**1**	**2**	**1**	**1**	**5**	**2**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
	Total		**1**	**1**	**2**	**1**	**1**	**5**	**2**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
METHODIST	**Grand Total**		**48**	**15**	**26**	**40**	**62**	**81**	**55**	**2219**	**24116**	**4851**	**41**	**24[10]87**	**2**	**1[10]68**	**5[11]12**										—
Evangelical Association Bd. Foreign Miss.	Foochow	s11-21	**2**	**1**	**1**		**1**			**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Meth. Church, Canada	Honan	s11-21																									—
Meth. Church, Canada, Meth. Epis. For. Board	Total		**11**	**2**	**2**	**1**	**1**	**10**	**11**	**514**	**5297**	**129**	**11**	**4[10]43**			**1[10]60**		**6**		**6**	**48**			**2[10]08**	—
	Total		**13**	**3**	**2**	**2**	**24**	**11**	**12**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
	C. China	s11-20						**2**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	Foochow	s11-21						**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	Kiangsu	s11-20						**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	Kiangsi							**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	South China							**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	Total							**5**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
Meth. Epis. South United Evangelical United Meth. Church	Kiangsu	s11-21						**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	Kiangsi							**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	North China	s11-21						**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	Wuchang	s11-21						**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	Yunnan Kiangsi	s11-21						**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	Total							**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
Wes. Meth. Miss. Society	Kiangsu	s11-21						**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	Total							**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	Honan	s11-21						**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	Hupeh							**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	South China	s11-20						**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
PRESBYTERIAN	**Grand Total**		**69**	**41**	**35**	**61**	**150**	**228**	**102**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Ch. Scotland For. Miss. Soc.	Hupeh	s11-21	**3**	**2**	**1**	**1**	**2**	**2**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Eng. Presby. Mission	Total		**3**	**2**	**1**	**1**	**2**	**2**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
	Amoy	s11-21	**3**		**1**	**1**	**16**	**4**		**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
	Swatow		**3**		**1**	**1**	**16**	**4**		**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Presby. Church, Canada	Swatow	s11-20	**3**		**1**	**1**	**16**	**4**		**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
	North Honan	s11-21	**1**	**1**	**1**	**1**	**10**	**2**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
	South China		**1**	**1**	**1**	**1**	**9**	**2**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Presby. Ch. in Ireland	Honan	s11-21	**2**	**1**	**1**	**1**	**4**	**2**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Pres. Ch. of New Zealand	Manchuria	s11-21	**2**	**1**	**1**	**1**	**4**	**2**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Pres. North (U. S. A.)	Total		**7**	**3**	**3**	**2**	**33**	**8**	**3**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
	Central China	s11-21	**3**	**2**	**2**	**2**	**23**	**5**	**2**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
	Hunan	s11-21	**1**				**2**	**1**		**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
	Hupeh	s11-21	**3**	**1**	**1**	**1**	**8**	**2**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
	Kiangsi	s11-21	**1**				**1**			**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
	Shantung	s11-21	**1**				**1**			**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
	Shensi	s11-21	**1**				**1**			**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
	Yunnan	s11-21	**1**				**1**			**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
	Total		**12**	**4**	**3**	**3**	**39**	**10**	**3**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Presbyterian South (U.S.)	Kiangsu	s11-21	**3**	**2**	**1**	**1**	**16**	**4**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
	Total		**3**	**2**	**1**	**1**	**16**	**4**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Reformed Ch. in America	Amoy	s11-21	**3**	**2**	**1**	**1**	**16**	**4**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Reformed Ch. in U. S.	Fukien (a)	s11-21	**3**	**2**	**1**	**1**	**16**	**4**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Reformed Presb. Ch.	Honan	s11-21	**3**	**2**	**1**	**1**	**16**	**4**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
United Brethren	Honan	s11-21	**3**	**2**	**1**	**1**	**16**	**4**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Y. Free Ch. of Scotland	Kiangsu	s11-21	**3**	**2**	**1**	**1**	**16**	**4**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
CHINA INLAND MIS.	(a) Grand Total		**11**	**2**	**2**	**3**	**5**	**8**	**16**	**425**	**4011**	**1930**	**61**	**9[10]81**	**3**	**722**	**12[10]78**	**2**	**21**		**1**	**4**	**36**	**[21]**	**21[10]72**	—
	Anhwei	s11-21												[22]954			[22]954									—
	Chekiang	s11-21						**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	Honan	s11-21						**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	Hupeh	s11-21						**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	Kansu	s11-21						**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	Kiangsi	s11-21						**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	Kiangsu	s11-21						**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	Kweichow	s11-21						**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	Shansi	s11-21						**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	Shensi	s11-21						**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	Sub-Total							**8**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	Szechwan East	s11-21						**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	Szechwan West							**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	Yunnan	s11-21						**1**		**[20]**		**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	**[20]**		**[20]**		**[20]**	—
	Grand Total		**27**	**5**	**16**	**16**	**18**	**28**	**24**	**573**	**6863**	**2148**	**25**	**[23]**	**[23]**	**[23]**	**[23]**	**4**	**[24]**		**[24]**	**[24]**	**[24]**	**[24]**	**[24]**	—
OTHER SOCIETIES	**Private & Interdenominational Societies**																										—
Am. Friends, Ch. of Christ	Kaifeng	s11-21	**2**	**2**	**1**	**1**	**6**	**6**	**2**	**241**	**1497**	**281**	**3**	**20[25]**			**2[25]**		**2**		**2**	**16**			**2[25]**	—
Friends For. Miss. Assoc.	Shansi	s11-21	**1**	**1**			**1**	**1**	**1**	**24**	**112**			**[25]**			**[25]**		**[25]**		**[25]**	**[25]**			**[25]**	—
Women's Union	Szechwan	s11-21	**1**	**1**			**1**	**1**	**1**	**[25]**	**[25]**	**[25]**	**[25]**	**[25]**	**[25]**	**[25]**	**[25]**	**[25]**	**[25]**	**[25]**	**[25]**	**[25]**	**[25]**	**[25]**	**[25]**	**[25]**	—
Undenominational	**Undenominational**																										—
Independents	**Kiangsu**																										—
Inner Mission	Kwangsi		**1**	**1**	**1**	**1**	**2**	**2**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
For. Christian Miss. Soc.	Ai-Lao	s11-21	**1**	**1**	**1**	**1**	**2**	**2**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Stromberg Evangelists		s11-21	**3**	**1**	**1**	**1**	**2**	**2**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Swedish Mongol Mission	Mongolia	s11-21	**1**	**1**	**1**	**1**	**2**	**2**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Tsaidamets Mission	Shansi	s11-21	**1**	**1**	**1**	**1**	**2**	**2**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
EDUCATIONAL	**Sub-Total**		**9**	**1**	**5**	**6**	**8**	**15**	**10**	**107**	**2054**	**260**	**7**	**10[25]75**			**[25]**	**1**	**30**		**2**	**60**			**[25]**	—
Alliance Ev. Prot. Miss.	Kansu	s11-21	**1**	**1**	**1**	**1**	**1**	**1**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Canton Christian College	Kwangtung	s11-21	**1**	**1**	**1**	**1**	**1**	**1**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Yale Mission	Changsha	s11-21	**1**	**1**	**1**	**1**	**1**	**1**	**1**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	**[20]**	—
Medical & Philanthropic																											—
Canton Hospital	Sub-Total		**21**		**7**	**10**		**17**	**8**	**600**	**3030**	**1696**	**17**	**23[25]68**			**6[25]52**	**2**	**101**	**25**	**[25]**	**[25]**			**[25]**	**[25]**	—
China Med. Board	Kwangtung		**1**		**1**			**1**	**1**

IV. STATISTICS OF THE WORK OF PROTESTANT MISSIONS IN CHINA FOR YEAR 1917.

F. UNION EDUCATIONAL STATISTICS

City	No.	Institution	Term Covered by Report Ending	Societies Cooperating (note)	Total Teaching Force				Lower Elementary Schools					Higher Elementary Schools					Middle Schools					Colleges or University Standing					Normal and Training Schools					Theological Schools	Bioards		Medical Schools		Schools for Nurses		Total number of Students in Institutions	Christian Contributions
					1 Foreign Men	2 Foreign Women	3 Chinese Men	4 Chinese Women	5 Non-Christian Students Teachers	6 Schools	7 Teachers	8 Pupils Males	9 Pupils Females	10 Pupils Total	11 Schools	12 Teachers	13 Pupils Males	14 Pupils Females	15 Pupils Total	16 Schools	17 Teachers	18 Pupils Males	19 Pupils Females	20 Pupils Total	21 Institutions	22 Students Males	23 Students Females	24 Schools	25 Students Males	26 Students Females	27 Students Total	28 Schools	29 Students	30 Men	31 Women	32 Total	33 Schools	34 Students	35 Schools	36 Students	37 Total number of Students in Institutions	38 Christian Contributions
Wuhu	1	Union Pres. High School		*I-II 17*	1	7	3	—	1	—	—	—	—	—	—	—	—	—	1	101	—	101	—	—	—	—	—	—	—	—	—	—	—	—	—	50	—	50	—	—	—	—	101	1702
Hangchow	2	Hangchow Christian College		*I-II-17*	27	21	—	—	1	—	—	—	—	—	—	—	—	—	1	104	—	104	—	—	—	—	—	—	—	—	—	—	—	—	—	59	—	59	—	—	—	—	104	3176
	3	Union Girls' High School		*III-II-16*	4	4	—	—	—	—	—	—	—	—	—	—	—	—	1	77	77	77	154	—	—	—	—	—	—	—	—	—	—	—	—	—	18	—	18	—	—	—	—	154	1046
Peking	4	Bible Tr. School for Women		*I-II-17*	8	7	21	7	12	1	6	2	38	45	1	12	—	113	113	2	158	68	104	172	—	72	—	72	—	—	—	—	—	—	—	—	138	199	337	—	—	—	—	337	10848
	5	Yenching Coll. for Women		*I-II-17*	4	13	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	11	61	72	—	—	—	—	72	525
	6	N. China Un. Med. Coll. for Women		*I-II-17*	3	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	20	37	57	—	—	—	—	57	(*)
	7	N. C. U. Med. Coll. for Women		*I-II-16*	4	5	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	20	37	57	—	—	—	—	57	(*)
	8	Peking Univ. Sch. of Theology		*I-II-17*	4	3	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	20	37	57	—	—	—	—	57	(*)
	9	Peking Univ. Sch. of Arts & Sc.		*II-13-17*	11	3	13	—	—	—	—	—	—	—	—	—	—	—	1	149	—	149	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	149	3491
	10	North China Un. Lang. Sch.		*I-II-17*	5	2	2	—	—	—	—	—	—	—	—	—	—	—	1	166	130	296	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Tsingtsien	11	Un. Tr. School for Nurses		*I-II-17*	2	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	12	Peking Girls' Sch. Coll. of Arts		*I-II-17*	(12)	6	4	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	58	—	58	—	—	—	—	58	1702
Amoy	13	Union Theological College		*I-II-17*	3	4	18	12	1	—	—	—	—	—	—	—	—	—	1	208	48	256	3	122	103	225	2	82	122	204	1	66	1	66	660	*2310*
Foochow	14	Foochow Un. Med. College		*I-II-17*	2	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	25	51	76	—	—	—	—	76	797
	15	Foochow Girls' High College		*I-II-17*	3	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	22	51	73	—	—	—	—	73	1000
	16	Foochow Union College		*I-II-17*	3	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	20	51	71	—	—	—	—	71	4300
	17	Fu Kindergarten Tr. School		*I-II-16*	1	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	18	Un. Normal Training School		*I-II-17*	2	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Changsha	19	Un. Girls' High & Normal Sch		*I-II-17*	1	2	20	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	40	40	—	—	—	—	40	1000
	20	Hunan Un. Theol. School		*I-II-17*	2	2	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	20	57	77	—	—	—	—	77	1000
Kingchowfu	21	K. Theol. Sem. & Nor. School		*II-15-17*	3	3	5	3	1	—	—	—	—	—	—	—	—	—	1	60	40	100	—	—	—	—	—	—	—	—	—	—	—	—	—	10	30	40	16	—	—	—	56	1197
Shasi	22	Coop. Ch. U. Girls. Theol. Sch		*I-II-17*	2	2	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	10	15	25	—	—	—	—	25	1000
Wuchang	23	Union Normal School		*II-15-17*	2	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	17	40	57	—	—	—	—	57	230
Kaifeng	24	Kaifeng School		Hopah—Tsai	No report recent years of				—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	60	—	60	—	—	—	—	142	388
				Kiungchow—Tsai					—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Nanking	25	Bible Teachers Tr. School		*I-II-17*	2	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	27	—	27	—	—	—	—	27	450
	26	Ginling College (a)		*I-II-17*	—	3	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	25	—	25	—	—	—	—	25	2000
	27	Nanking School of Theology		*I-II-17*	5	3	7	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	20	57	77	—	—	—	—	77	1000
	28	Soochow (b)		*II-15-17*	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	20	57	77	—	—	—	—	77	1000
	29	Union Training School for Nurses		*I-II-17*	1	—	7	9	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	30	Univ. of Nanking		*I-II-17*	18	7	37	3	—	—	—	—	—	—	—	—	—	—	—	240	—	240	(a)300	(a)200	—	500	(a)255	(a)255	1	(150)	—	(150)	—	—	—	—	425	421	—	—	—	—	846	62466
Shanghai	31	The Woo Us. Bible Inst.		No report recent years of					—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	32	Shanghai Baptist College		*II-15-17*	6	3	—	—	—	—	—	—	—	—	—	—	—	—	—	141	—	141	—	79	—	79	—	91	—	91	—	—	—	—	—	—	240	200	—	—	—	—	540	20973
Canton	33	Un. Normal School for Girls		Kiungchow—Tsai	34	26	109	15	65	—	—	—	—	—	—	—	—	—	2	691	631	2	326	35	361	4	91	66	157	2	108	115	223	1	14	1205	*39525*
	34	Union Theological School		*II-15-17*	9	4	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	51	78	129	—	—	—	—	129	2000
Tsingtsien	35	Western Memorial Institute		Kwangchow—Tsai	6	6	4	3	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	50	81	91	—	—	—	—	91	1000
Tsinan	36	Shantung Chris. Univ.		*I-II-17*	5	4	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	40	100	140	—	—	—	—	140	3000
				Shintsing—Tsai	25	—	16	—	5	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	41	100	141	1	115	—	115	341	8237
Changtu	37	Un. Tr. Sch. for Y. Women			3	3	—	—	1	1	14	—	28	33	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	40	—	40	—	—	—	—	40	736
Chungking	38	West China Union Univ.			19	5	18	—	11	—	—	—	—	—	—	—	—	—	1	303	—	303	—	19	—	19	1	(130)	—	(130)	—	—	—	—	—	—	130	—	130	—	—	—	—	130	3000
Chungking	39	Union Middle School		*II-15-17*	2	2	—	—	—	—	—	—	—	—	—	—	—	—	1	124	—	124	—	—	—	—	1	(130)	—	(130)	—	—	—	—	—	—	130	—	130	—	—	—	—	130	3000
Fenning	40	Shouang Theol. Tr. Coll.		*II-17*	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	31	—	31	—	—	—	—	31	211
Mukden	41	Manchuria Christian College		*II-13-16*	23	10	43	—	10	2	17	—	41	60	—	—	—	—	2	326	—	326	1	40	—	40	4	91	16	107	—	—	—	—	—	—	552	16	568	1	27	—	27	650	19547
	42	Mukden Medical College		*II-13-17*	2	2	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	20	—	20	—	—	—	—	20	*(c)*
	43	Mukden Theological College		*II-15-17*	3	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	20	—	20	—	—	—	—	20	*(c)*
				Manchuria—Tsai	19	4	7	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	41	—	41	—	—	—	—	41	1113
				Grand Total	178	91	318	61	69	3	29	7	88	93	1	12	—	113	117	9	1667	58	1055	11	885	76	972	17	488	312	799	12	456	2485	489	3838	6	209	2	52	3301	145489
					1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38

STATISTICAL SUMMARIES 1917

Staff: Men Total	Staff: Women Single Women Workers	Staff: Women Total Foreign Women	Staff: Ordained Chinese Men	Staff: Other Chinese Men Workers	Staff: Total Chinese Workers	Places: Stations	Places: Out-stations	Places: Total Number of Stations	Church: Communicants	Church: Total Christian Community	Church: Student School Pupils	Church: Church Catechumens	Societies	Educational: Total Pupils in Theological Schools	Educational: Total Pupils in Boarding Schools	Educational: Total Pupils in Day Schools	Educational: Total under Christian Instruction	Educational: Chinese Contributions	Medical: Foreign Physicians (Men & Women)	Medical: Foreign Nurses	Medical: Chinese Physicians	Medical: Chinese Nurses	Medical: Hospitals	Medical: Total Patients	Schools for Nurses: In Patients	Schools for Nurses: Attended to Dispensary Patients	Schools for Nurses: Total Number of Students	Schools for Nurses: Schools	Schools for Nurses: Students	Chinese Contributions
2134	580	656	178	1242	1847	91	1049	1140	31000	44350	13846	69998	ANGLICAN	15338	2945	5703	9185	89289	87180	66	8	41	30	30	127	85	3159	16500	3683.39	843870	18	160	1764.64	44177
1276	412	481	67	1048	1515	84	1000	1084	24071	34744	9411	47715	BAPTIST	11437	2264	3161	5425	53227	51482	51	5	17	12	30	64	75	1981	17265	4107.07	417000	21	211	1749.91	41000
772	311	317	85	1063	1965	114	685	799	24167	30485	9966	24325	CONGREGATIONAL	14154	1410	772	2182	10311	7199	19	2	10	9	9	21	21	669	6520	1097.07	104107	6	73	1087.7	25000
1106	353	390	110	1144	1644	102	1000	1102	30000	41000	12000	50000	LUTHERAN	9410	6300	4207	10507	49705	18421	30	3	15	12	12	27	27	1000	8000	1000.00	84000	10	100	1000.00	30000
380	283	289	39	1004	1332	104	1000	1104	31000	*40014*	12715	19230	METHODIST	31100	*8014*	8715	519	28002	23461	80	41	32	63	155	286	107	6267	36401	7070.01	*490736*	17	168	1000.00	30000
1000	350	400	100	1000	1500	100	1000	1100	30000	40000	10000	50000	PRESBYTERIAN	31100	*8014*	8715	519	28002	23461	80	41	32	63	155	286	107	6267	36401	7070.01	*490736*	17	168	1000.00	30000
884	294	1713	31	1288	2096	370	1000	1370	*41414*	47474	*7427.07*	44402	OTHER SOCIETIES	8193	1995	733	2995	17828	*24500*	12	1	14	10	10	24	24	1000	6000	1000.00	60000	11	115	1000.00	30000
2393	*1018*	*5082*	*748*	*10789*	*15648*	*998*	*9121*	*10107*	*341*	*291990*	*104688*	*319307*	GRAND TOTAL	*138042*	*37082*	*31883*	*71125*	*391688*	*316488*	*378*	*87*	*332*	*276*	*377*	*885*	*620*	*19712*	*119097*	*16464.81*	*2295387*	*95*	*716*	*1542.855*	
104	45	228	68	256	1384	53	99	152	4645	10342	3524	16661	Church Missionary Soc.	7340	1477	2386	315	11192	13276	15	5	25	15	15	72	52	1581	11321	1975.75	197575	7	61	481.41	
70	39	109	13	150	1024	50	100	150	4000	7000	1000	7000	American Church Miss.	6910	1700	1407	65	7170	12000	20	2	10	5	5	42	42	1000	7000	1000.00	70000	4	30	1000.00	
71	25	108	31	250	1224	91	217	308	8000	13000	2000	20000	Church Miss. Soc. (Anglican)	6000	1000	1000	1000	10000	10000	20	2	12	10	10	34	34	1000	7000	1000.00	70000	4	30	1000.00	
84	47	131	20	264	*1721*	93	200	293	8000	12000	2000	20000	Methodist Episcopal	6000	1000	1000	1000	10000	10000	20	2	12	10	10	34	34	1000	7000	1000.00	70000	4	30	1000.00	
84	47	131	73	483	1227	91	201	147	3000	*12732*	12000	4807	Southern Bapt. Conven	1484	750	844	160	6014	8879	10	1	9	9	21	31	30	1000	6000	1000.00	60000	3	30	1000.00	
60	22	105	61	1000	1000	100	1000	1100	3000	5000	1000	5000	Christian Miss. Soc.	3000	1000	1000	1000	5000	5000	10	1	5	5	5	16	16	1000	5000	1000.00	50000	3	30	1000.00	
53	8	148	12	197	1000	100	1000	1100	4165	2093	273	993	Scandinavian Alliance	4165	2093	273	993	6018	2093	14	2	8	33	40	83	83	1000	6000	1000.00	60000	3	30	1000.00	
23	17	57	7	100	1000	100	1000	1100	3000	5000	1000	5000	Christian & Miss Alliance	3000	1000	1000	1000	5000	5000	10	1	5	5	5	16	16	1000	5000	1000.00	50000	3	30	1000.00	
20	20	37	9	149	228	50	99	149	4462	1726	1462	1726	Lutheran United Mission	2.64	767	179	28	3230	1225	3	—	1	1	1	5	5	1000	6000	1000.00	60000	3	30	1000.00	
20	20	37	9	149	228	50	99	149	4462	1726	1462	1726	Lutheran Synod Miss. Soc.	2.64	767	179	28	3230	1225	3	—	1	1	1	5	5	1000	6000	1000.00	60000	3	30	1000.00	
108	116	242	30	1000	1000	100	1000	1100	3000	5000	1000	5000	Methodist Church Canada	4000	637	1000	1000	5000	5000	10	1	5	5	5	16	16	1000	5000	1000.00	50000	3	30	1000.00	
108	116	242	30	1000	1000	100	1000	1100	3000	5000	1000	5000	Meth. Epis. South	1711	1213	1000	1000	5000	5000	10	1	5	5	5	16	16	1000	5000	1000.00	50000	3	30	1000.00	
54	31	105	13	128	448	51	112	163	5052	*7202*	3033	*7218*	Meth. Epis. South	2755	496	135	29	3498	1181	14	5	5	5	5	17	17	1000	6000	1000.00	60000	3	30	1000.00	
54	31	105	13	128	448	51	112	163	5052	*7202*	3033	*7218*	Meth. Epis. Church	2755	496	135	29	3498	1181	14	5	5	5	5	17	17	1000	6000	1000.00	60000	3	30	1000.00	
23	18	50	5	77	200	51	97	148	4000	5000	1000	5000	Presbyterian Church	1000	1000	1000	1000	5000	5000	10	1	5	5	5	16	16	1000	5000	1000.00	50000	3	30	1000.00	
23	18	50	5	77	200	51	97	148	4000	5000	1000	5000	Presbyterian Church	1000	1000	1000	1000	5000	5000	10	1	5	5	5	16	16	1000	5000	1000.00	50000	3	30	1000.00	
89	17	41	9	103	417	50	110	160	*2042*	1944	1000	2000	United Free Ch. of Scot.	4258	18	332	58	5228	2000	2	2	2	1	1	7	7	1000	6000	1000.00	60000	3	30	1000.00	
39	18	78	20	178	1000	51	97	148	4000	5000	1000	5000	Un. Christian Miss. Soc.	3717	1000	1000	1000	5000	5000	10	1	5	5	5	16	16	1000	5000	1000.00	50000	3	30	1000.00	
39	18	78	20	178	1000	51	97	148	4000	5000	1000	5000	Christ and Miss Alliance	1000	1000	1000	1000	5000	5000	10	1	5	5	5	16	16	1000	5000	1000.00	50000	3	30	1000.00	
39	18	78	20	178	1000	51	97	148	4000	5000	1000	5000	Un. Chr. Miss. Society	3717	1000	1000	1000	5000	5000	10	1	5	5	5	16	16	1000	5000	1000.00	50000	3	30	1000.00	
96	5	171	—	711	811	58	4	62	2000	2000	1000	2000	Seventh Day Adventist	4000	1000	1000	1000	5000	5000	10	1	5	5	5	16	16	1000	5000	1000.00	50000	3	30	1000.00	
													Young Men's Chr. Assoc.	3000	1000	1000	1000	5000	5000	10	1	5	5	5	16	16	1000	5000	1000.00	50000	3	30	1000.00	
1700	*1200*	*4488*	*704*	*7450*	*11326*	*847*	*2508*	*2821*	*3280*	*160078*	*47488*	*171000*	Total for 26 Largest Soc.	*117717*	*18301*	*18424*	*3744*	*165187*	*119148*	*239*	*68*	*113*	*104*	*204*	*367*	*287*	*7497*	*51710*	*10.5926*	*1260044*	*2585.130*	*80*	*682*	*981.850*	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38

REFERENCES TO NOTES IN TABLES

Figures in *Italics* are latest available, but prior to 1917.

† Incomplete figures.

‡ Approximation.

§ Roman figures denote the month, Arabic figures the day of the month. Thus, 1-II-17 means Whole figures reported as in force.

‖ Mexican dollars reckoned on a normal rate of exchange: 41 equals Mex. $10.00, thus $1.00 equals Mex. $4.10.

(a) Two years following Middle School.

(b) Most students pay board and tuition in full. Board while full rate pupils, tuition $10 per year.

(c) The teaching force, with the exception of two Chinese, is the same as that under the Anglican Missions of the newly organized Peking University. The students are entirely distinct from those given for 1917 for the University.

(d) For school year 1916, total pupils registered 56, including those from Chinese Middle Schools.

(e) Missions cooperating in at least one department except Medical and Educational.

(f) Including higher primary.

(g) Including 27 in School of Forestry and Agriculture.

SOCIETIES COOPERATING IN UNION WORK

1. American Advent Mission
2. American Bd. of Commissioners for Foreign Missions.
3. American Baptist Foreign Mission Society.
4. American Christian Mission, Yearly Meeting.
5. Berean Mission Society.
6. China Inland Mission.
7. Church Missionary Society.
8. Christian Woman's Board of Missions.
9. Danish Mission Society.
10. Eastern Presbyterian Mission.
11. Finland Evangelical Missionary Society.
12. Friends' Foreign Missionary Association.
13. Finland Missionary Society.
14. Free Methodist Church.
15. Lutheran United Mission.
16. Methodist Episcopal Church.
17. Methodist Episcopal Church, South, Board.
18. Methodist Episcopal Church, South, Women's Board.
19. Methodist Episcopal Women's Board (W.F.M.S.)
20. Methodist New Connexion.
21. Norwegian Missionary Society.
22. Presbyterian Church, Canada.
23. Presbyterian Church, Ireland.
24. Presbyterian Church of New Zealand.
25. Presbyterian Church, U.S.A. (North Church Mission)
26. Presbyterian South (U.S.A.)
27. Presbyterian South (U.S.)
28. Reformed Church in America.
29. Reformed Church in the United States.
30. Scandinavian Alliance Mission.
31. Scandinavian Baptist Mission of Denmark.
32. Shanghai Mission Fellowship.
33. Society for the Propagation of the Gospel.
34. United Brethren Mission.
35. United Free Church of Scotland.
36. United Methodist Church.
37. Wesleyan Methodist Missionary Society.
38. Young Men's Christian Association.
39. Young Women's Christian Association.

OTHER UNION INSTITUTIONS

In addition to Union Educational Institutions reported in the above and in the statistical tables of Section No. 1113, there are Language or Training Schools for Missionaries at Nanking, Peking, Shanghai and Soochow; for Children at Chefoo. Kikungshan, Moukden, Peiping, Tsinanfoo and Shanghai.

(1) Facilities for students in Department of Missionary Training have also been provided in the Union Normal School for Middle school (13) and Junior College (6).

(2) Also Bible Training School.

(3) Also Bible Training School, as in Normal School. 17 in Missionary Training School are not included.

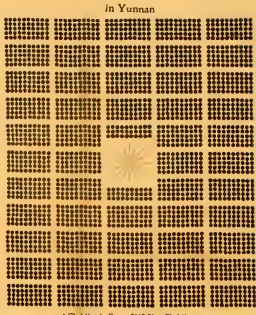
CHARTS ILLUSTRATING THE TASK OF THE CHURCH IN CHINA

1. Christian Constituency in Yunnan

2. The Work of the China Inland Mission

The size of the squares is not proportionate to the populations of the provinces but only to the relative number of communicants and workers. The *inner square* represents total number of Chinese workers (paid and unpaid). The *outer square* represents total number of communicants.

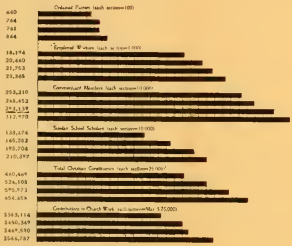
3. Relation of Communicants to Non-communicants in Yunnan



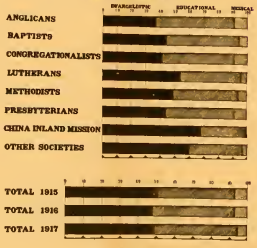
1 Christian to Every 2660 Non-Christians

4. Progress of the Chinese Churches during the Last Four Years

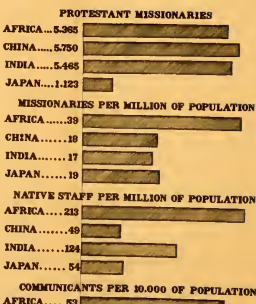
(1914-1917 inclusive)



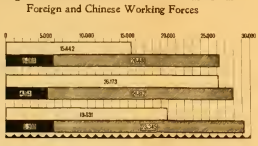
5. Classification of Chinese Workers



6. Relative Field Occupation



7. Net increase in Protestant Communicants in China during the Last Three Years in Relation to the Total Foreign and Chinese Working Forces

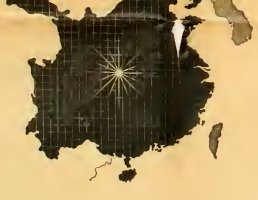


The upper (hollow) bar represents the net increase in communicants (after deducting loss by death, withdrawals and dismissals). The black bar represents the total number of foreign missionaries. The shaded bar represents the total number of employed Chinese workers (Evangelistic, educational and medical).

8. Statistics on which the Chart on Relative Christian (Protestant) Occupation of China by Provinces is based

	Popula-tion in Millions	Area Square Miles	Chinese Pastors	Chinese Workers	Communi-cants	Chinese Boys Students	Secondary Students	Ja pastors
Anhwei . .	22.5	140	20	400	3,923	3,420	155	2,374
Chekiang .	17.6	227	78	1,196	16,228	6,360	1,420	9,550
Chihli . .	22.5	300	65	1,070	17,658	7,353	1,795	5,607
Fukien . .	13.1	460	176	3,077	29,957	14,429	2,784	18,358
Honan . .	35.6	250	14	774	8,074	3,760	318	6,778
Hupeh . .	33.8	277	8	827	6,978	5,663	543	4,798
Hunan . .	24.9	325	43	1,059	10,800	6,372	960	7,459
Kansu . .	9.3	68	8	76	749	303	11	459
Kiangsi . .	14.5	209	59	344	6,795	3,068	306	555
Kiangsu . .	17.0	158	68	1,845	14,412	9,055	4,754	12,389
Kwangsi . .	8.0	78	2	104	2,568	535	56	764
Kwangtung	27.7	611	105	2,184	30,545	18,366	3,434	9,940
Kweichow .	11.3	68	—	107	4,320	845	57	—
Shansi . .	9.5	158	1	185	4,535	3,566	301	1,814
Shantung .	29.5	433	84	2,007	31,178	14,541	1,455	4,461
Shensi . .	9.0	157	8	324	3,815	1,734	704	461
Szechwan .	66.1	496	18	1,306	8,947	13,066	812	6,072
Yunnan . .	9.5	80	7	192	3,921	1,805	181	21
Manchuria .	14.9	170	52	352	20,256	5,454	864	3,320

9. Daybreak in China



■ = Total Protestant Christian Constituency 654,658 (Communicants 312,970).

■ = One Million Persons

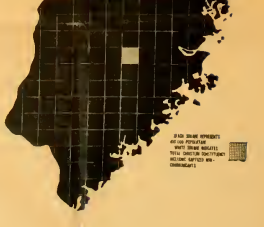
10. The Relative Christian Occupation of China

This chart attempts to show the relative Christian occupation of the provinces in relation to population. In estimating the degree of occupation of each province the following groups of factors were taken into account: (A) Number of missionaries, communicant Christians, and students in higher educational institutions: (B) Number of ordained Chinese pastors, Chinese Christian workers, students in lower and higher primary schools and in-patients in hospitals. Each factor in group (A) was given twice the value of each factor in group (B). (See Table of Statistics above)

The Mitchengyie estimates of population (Census 1910) were followed, except for the province of Szechwan, where the Mitchengyie estimate is by general consent too low.

The relative degree of Christian occupation as graphically presented by this chart may be modified by the information now being collected by the Special Committee on Survey and Occupation in connection with the general Missionary Survey of China.

11. Fukien Christian Constituency



No better indicati of the need of China can be given than is furnished by the comparison o his above chart with No. 10, where Fukien is represented as the best oupied province in China.

Prepared by Rev. D. J. Fleming, New York City, and used by him in an address before the Foreign Missions Conference of North America, at Garden City, L. I., January, 1918.